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A STUDY TO DETERMINE A WORKABLE PROGRAM FOR THE
TRAINING OF LEADERS FOR SERVICE IN
THE CHURCH OF CHRIST IN SIAM

Submitted

by

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B. S. College of Wooster, 1923
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Gift from Mrs. J. L. Nevius

INTRODUCTION

"New occasions teach new duties" but do not always make clear the course one should follow in performing those duties. It is necessary to stand off and view the situation in which one finds himself in order to disentangle the various threads that at close range seem to run hopelessly together. This thesis is an effort to clarify the situation in which the author has been placed by the members of the Siam Mission, but for which he has had little preparation either in training or experience.

Early in the year 1933, the author and his family were temporarily assigned to assist in the work of the McGilvary Theological Seminary at Chiangmai. The appointment was made permanent when in 1935. Dr. R. M. Gillies, the Principal was compelled to retire from the work because of ill-health. This was a period of change so the new occupants were faced with the task of leading the School through the period of transition into the wider opportunities awaiting it.

The study in chapter two of this thesis is an attempt to trace the growth of the church from its earliest beginnings in Siam until the present. The aim of the Mission from the beginning was to establish an autonomous church that would be "self-supporting, self-governing and self-propogating," but in spite of the prayers and hard work of the earlier missionaries, more than one hundred years elapsed

before the dream was realized. Not that the church which was organized in Bangkok in 1934 could be called a "self-supporting, self-governing and self-propogating" institution, but it was at least a step in that direction. Its organization placed the Theological Seminary in a new position. Nominally under Mission control, it yet became the training center for leaders in the new Church of Christ in Siam. This required a thorough-going revision, not only of the plan by which the Seminary had been governed, but also of the curriculum. The former has been accomplished but the latter is still in the process of being done. The effort in this thesis has been to study the situation from three important angles, that might be called the political, the religious, and the educational, in order to determine the kind of a program the school should follow in the future.

There is no task in the mission field today more important than the training of leaders for the church. One needs only to cite the large number of investigations that have been made in this field during the past few years in support of this statement. It is recognized that no group can rise higher than its leadership. If the church is to grapple with the great problems that confront it, it must have at the forefront men who are able to analyze the situation, casting out the non-essential elements and synthesizing the vital ones into a form that will be acceptable to the people of the country in which it finds itself.

But at this very point lies, what is perhaps our gravest danger--the danger that in trying to integrate and indigenize the

the Christian religion into the culture of the various races and nations, it becomes "nationalistic." Christianity must be acculturized in all nations individually but it must also be the cultural medium through which they are brought together into "one great brotherhood of man, throughout the whole wide earth." It is outside our purpose to discuss how or when such a brotherhood will be consummated, but it is our conviction that Christian teaching cannot logically result in any other end. But this end cannot be attained unless the leaders of the churches have a vision.

The church is a living organism which must follow the biological laws relating to organic life. Perhaps the most basic of these is that an organism must continue to grow if it is to live. When growth ceases decay begins. Further, each part of the organism must grow along with every other part. If any part becomes encysted or fails to respond in a normal way, the life of the organism is impaired. A nationalistic church may well be compared to a cyst; a church under foreign control to an arrested member. The point at which both these dangers can best be prevented is in the training of leaders.

"Starting from the function of the Church as the living body of Christ, active in the paganism of the present order, west and east, north and south, we see at once that the training of the ministry is to fit it not simply for the service of the church, but for the leadership of the church in its radio-active expression of the Christian life into every unexplored area, every nook and cranny of human life.

"The training of the ministry is central to the whole program of Christ in the world. Whether we look at the fact that our Lord spent the greater part of his short ministry in concentrated work upon that training or at the heart of the world work confronting twentieth century Christianity we see no escape from that conviction."

These are the words of a group of men and women representing the work of training Christian leaders from many parts of the world, who in 1934, gathered at Newark, New Jersey, to consider various aspects of this important task.¹

The purpose of missionary effort in this field is not, as is so often erroneously stated, "to make the missionary unnecessary" any more than the teacher in any country teaches to make himself unnecessary. Much harm has been done by spreading this idea both among the church at home and among the Christians of other lands. It is the first step toward the concept that the Church will ultimately exist as a number of national groups in some sense insulated from each other. Instead, to the author at least, the ultimate aim of missions is to establish two way traffic on a bridge that, up until now has known only one way travel. This does not envisage the continuance of missions in their present form but it does imply that the outreach of the Gospel must continue. Missions cannot end, for missions are an indication of the Church's outreach. The day will never come when men will not go from one land to another carrying with them the story of "their experience with the Living Christ," but there will be a time when they will come from "the East and West, North and South" and

1. Forerunners of a New Age, An Interpretative Report of a Conference on the Training of the Ministry of the Younger Churches, held at Newark, New Jersey, 1934. By Basil Mathews.

share with each other the "manifold riches of God as revealed in Jesus Christ." It will not be the work of the Church in any one country but the work of the Church in every country to send missionaries.

To bring this about it will continue to be an important task to search out men and women of vision and train them to lead the Church into the broader fields of service that we have indicated. The reader need not be told that such a task is a difficult one. As the following pages will reveal, the difficulties in Siam have been intensified by certain traditions and precedents that have been established. For this reason it seemed best to approach the problem of training leaders for service in the Church of Christ in Siam from the historical angle. Such an approach was necessary if the problem was to be seen in proper perspective.

It is beyond the scope of this thesis to attempt the formulation of a detailed program. It is generally recognized that workable curricula and programs of action do not come from the "armchair approach," rather they must be hammered out on the anvil of experience. In this dissertation we have tried to determine only the form which we feel the program for training Christian leaders in Siam should take, but the actual forging of it must be done on the field. However, we have tried to delimit the field so that we will not have to pay attention to boundaries, but as we shall again take up the work, will be able to do the detail work necessary to the formulation of a more definite and workable program for the training of leaders for service in the Church of Christ in Siam.

CHAPTER I.

The Country and the People

Siam is a small country in southeastern Asia bounded on the east by French-Indo-China, on the north by the British Shan States, on the west by Burma, and on the south by the Federated Malay States, also a British possession. The total area of the country is slightly more than 200,000 square miles, approximately five times the size of the state of Ohio. Its greatest length from north to south is 1100 miles and the maximum breadth from east to west 500 miles. It lies between the fifth and twenty-first degrees North Longitude, or within the area commonly termed "tropical." The difference in climate between north and south Siam is, however, quite noticeable. The flora and fauna of the country are those suitable to a warm climate and usually associated with the tropics.

The country divides itself naturally into four great parts: the central, the north, the east, and the south. The central division comprises the greater part of the valley of the Chao Phya River. This valley is flooded yearly by the river, its tributaries, and the numerous irrigation canals that have been dug, thus forming a great rice field. Twenty miles from the southern extremity of the river stands the city of Bangkok, Siam's only great seaport and gateway of commerce. It is the refining and distributing center for the padi of central Siam. Some four million people live in this central area; one million in Bangkok alone. Bangkok, is not only the largest city in the country, it is also the capital and chief seat of learning and culture.

The northern part of the country has a different soil formation and different topography. Three rivers, which unite at Pakaampo to form the Chao Phya, flow through this area. About two and a half million people find their homes here and are engaged, until recently, in raising rice for home consumption. The suitability of the soil of northern Siam for the raising of vegetables, tobacco, cotton, and various sub-tropical fruits is now being carefully investigated by the government. The coming of the Royal Siamese Railway has opened up this whole country to trade, and the extension of improved roads to isolated centers is doing so still further. The mountains of North Siam are covered with forests containing several varieties of hard-wood trees, most important of which is teak. A quarter of a century ago the cutting and exporting of teak provided Siam with her second highest source of revenue; today, while still important, this industry is fast losing ground due to the lessening number of marketable teak trees, and also the falling off of the market for this particular product. The mountainous areas are sparsely populated by Siamese and other peoples who follow a self-sufficing agricultural system. It is in this area that most of the "hill people" are to be found. There is said to be seventeen groups of these people in the country. Among them are some thought to be the aboriginal people in the country, and, at least one group is counted as one of the most primitive people in the world. The three chief cities of northern Siam are Prae, Lampang, and Chiangmai. They are relatively small administrative towns, the largest having not more than 20,000 population. They are important centers of Mission activity.

Eastern or northeastern Siam is a great basin from two to three hundred feet above sea-level." This entire area drains into the Mekong River which forms its eastern boundary. It was in this valley that the early Khmer civilization to which we have such a magnificent monument in the ruins of Angkor Wat flourished. The population of this area is about 3,000,000. The people follow a self-sufficing agricultural economy. Their way of life is simple but, contrary to general belief, they are happy live well, and are not as poverty stricken as some report. They lack proper transportation facilities which the government is now providing as rapidly as it can, and instruction in the raising of "dry-land" crops. When properly developed this section will be one of the most fruitful both in the amount and variety of its products in the whole country.

Southern Siam comprises that part of the country lying in the Malay peninsula proper. There is a population of some two and a half million souls. This part of the country is sometimes referred to as "green jungle" because there is enough rain to keep it green all the year round. Rice is the staple crop but the fertility of the jungle makes it difficult to conquer, so the people prefer to make their living in other ways. For this reason, the agricultural possibilities of this section are far from developed. Some rubber is grown. Should the rubber market attain a more stable level, it might become an important industry. Further south tin mining provides a livelihood for the greater part of the population. The slump in both the rubber and tin markets during the past several years has caused many people to return to the produc-

tion of copra that at one time was the most valuable product of this region. In spite of the fact that this entire section borders on the Gulf of Siam, there are no great port cities due to the fact that there are no good harbors. Mission work is carried on in five centers, Nakom Pathom, Ratburi, Petchaburi, Nakon Sritamarat, and Trang.

Who Are The Siamese?

The "Tai" race, (Tai means free), of which the Siamese now form the most important branch, has played an important role in the history of Southeastern Asia. Although there has been a great intermixture of other blood, the race still retains certain definite characteristics peculiar to them. This is especially true of the country Siamese. They are a small people, lighter in complexion than the Malayian or Tamil of southern India, but darker than the average Chinese. Their features are not as pronouncedly mongolian as the Chinese but more so than the Burmese or Malaysians. The average Siamese man weighs 122 pounds and is five feet three inches tall; the average woman weighs 101 pounds and is five feet one inch tall.

By no means all the people belonging to the Tai race live in Siam. It is variously estimated that there are from twenty-five to forty million people of this group, of whom not more than fifteen million live in Siam proper. The others live in the western part of French-Indo-China, in the Chinese province of Yunnan, and in the

British Shan States. Any one knowing the Siamese language can travel through all these sections and, making allowances for some differences in dialect, can understand and make himself understood by all.

There are two other important racial groups in Siam that should be mentioned. First, the Chinese and, second, the Malays. Relations between the Siamese and Malays is very ancient. At one time the Siamese seem to have ruled practically all the Malay peninsula; in fact, they held power there until the coming of the British in 1772. Since that time Great Britain has little by little taken a large portion of the peninsula from Siam. The Siamese have been very successful in dealing with the Malay population under their rule. They have given them all the rights of citizens and allowed them to conduct all civil and administrative affairs according to Mohammedan law. It should be said here that practically all the Malays in Siam are Mohammedans. They constitute the second largest religious group in the country numbering about 450,000. This group has been well assimilated and it can be truly said that in his love for his country and his general social outlook, the Siam-Malay is practically the same as his pure Siamese brother. There are no Christians among this group. For some reason they do not have the proselyting zeal generally found among Mohammedans, but they constitute a challenge to the Christian work in the country.

The Chinese group, i. e. China-born Chinese, number 500,000. They are far more important than the Malays because of their wider geographic and occupational distribution. The Malays, as we have

seen, are practically identical with the Siamese and occupy a definite territory: this is not true of the Chinese. Dr. Zimmerman, in his report, says,

"The Chinese in Siam with few exceptions do not follow the occupation of agriculture. They are located in the cities and in the market-places. There are more than 200,000 of them in Bangkok alone. They follow two major occupations—business or commerce and unskilled labor. To a large extent they control the commercial fishing industry, the padi-buying industry, the large commercial merchandising industries and have an important part in the money-lending. Further, along with Europeans, they are a more important factor in the tin-mining industry than are the Siamese. The Siamese contribute a large number of small entrepreneurial miners to tin-mining, a few of the laborers in the large mines, and they own a few of the larger mines. The Chinese, on the other hand, are probably the most important factor in the larger mines, both as to ownership and labor. The Chinese also fill the ranks of the skilled and unskilled classes in the city. They furnish the coolies, the ricksha pullers, the carpenters and many of the urban skilled craftsmen. Whereas the Malay community is more or less self-contained and non-competitive to the Siamese, the Chinese are everywhere, except in agriculture, and compete with the Siamese in all non-agricultural occupations.*

"Further, the Chinese furnish the most extreme types within the body politic. They rent the opium farms and furnish most of the opium smokers. They furnish the richest and also the poorest of citizens financially. They are a greater cause of trouble to the Government than the Siamese or any other foreign group and yet many of their earlier comers have established great names for themselves as patriotic citizens and have held high official positions. While the earlier comers are well assimilated and their wealthy members have inter-married with the official class in Bangkok, markedly influencing the anthropological characteristics of the upper classes in Bangkok so that they differ greatly from the country Siamese, yet their more recent immigrants are unassimilated, dissatisfied (though more fortunate here than in China) and are often disloyal to the Siamese government. The Siamese have had trouble before with the Chinese on this account. At the present time the Government is seriously considering restriction of immigration until the more recent Chinese immigrants can be assimilated."¹

The Government took this proposed step shortly after Dr.

* Note: The Chinese are increasingly entering this field also, especially in vegetable gardening. Few have turned to rice farming.

1. Christian Missions in Siam--A Study in Oriental Culture, Carl Zimmerman, 1931, 7f. (Concerning the above work see note in bibliography.)

Zimmerman wrote this report. A tax of ticals two hundred per capita (U. S. \$90) is imposed on every adult foreigner who resides in the country more than thirty days. Siam's heaviest foreign trade is with China, and therefore her interests are closely tied up with China's prosperity. The troubled state of China during the past three decades has had its repercussions among the Chinese in Siam. For the past several years Chinese women have been coming to Siam in large numbers so intermarriage has decreased and the progress of assimilation greatly slowed up. The Chinese have established their own schools and have attempted to teach their children Chinese only. The demand of the Siamese government that they adopt the curriculum laid down by the Educational Department, and that they use Siamese as the medium of instruction, caused a tension that spread even to China. The difficulty was finally adjusted and the demands of the Government acceded to.

In spite of these difficulties, it must be said that the Chino-Siamese element in the population form the backbone of the country. Chinese blood flows in the veins of a large proportion of the officials of the country. Even the royal family is not free from it. The energy and shrewdness of the Chinese when mixed with the easy-going, tactful and cheerful disposition of the Siamese produces a very able personality. The most able Christian leaders with but one or two exceptions have come from this group. Because of the fact that, until the past two or three years, the great bulk of the pure Chinese population have resisted assimilation, the Theological Seminary has had little contact with them. Most of the leaders for this group have been brought from China. It is certain that with the establishment

of the Church of Christ in Siam of which the Chinese group forms an integral part, they are going to look more and more to a Siamese-trained leadership.

Before taking up the subject of Government, we will continue for a little longer to discuss the problem of population from a different angle. The total population of the country is probably about 15,000,000. While no accurate records of the population have been kept in the past, it is still safe to say that this is the largest in the country's history. Dr. Zimmerman summarizes the population characteristics of the country as follows: First, it has always been a country with no human restrictions applied to the birth-rate apart from those resulting from usual customs concerning the age of marriage. Second, The monogamous family organization has always been common except among the wealthy and official classes. Polygamy has never affected more than one percent of the population and for the past twenty years has been disappearing. Under the new government one wife only is recognized as legal. Registration of marriages is required before the local Amphur (roughly corresponding to a justice of the peace) before they are counted binding. It is safe to say that polygamy will be entirely abolished in Siam within this generation. Third, As compared with other countries of Asia where a self-sufficing agriculture has been carried on, Siam has always been under-populated. There have never been enough people to till all the land. This has resulted in an extensive rather than an intensive system of cultivation and has led to carelessness and wastefulness on the part of the Siamese peasant. They have no method of fertilization but depend upon the natural silting

over of the land during the annual rainy season for whatever renewal the soil may receive. Formerly to a great extent, and at the present to a lesser degree, there has been enough of new land available for the peasants to migrate when the old soil was "farmed out." This is more true in north than in south Siam. "Fourth, the cause of this underpopulation has been due primarily to the greater competition which animals and plants give to men in the tropical zone than in the temperate zone. In other words the under-population has been due to a high death rate; this is particularly true among babies."* Fifth, whereas the under-population has always been due to a high death rate, this rate has fluctuated at different periods. It is noticeable that during times when the country was governed by a strong, stable government the increase in population was definitely noticeable. There have been three such periods in Siamese history, the reign of the present dynasty being one of the longest. The increase in population within the past ten years is approximately 26%. If this rate continues the population will reach a point of equilibrium in a relatively short time. However, it must increase to five times the present number before the population per square mile will be equal to that of the state of Ohio.¹

Government

The Siamese people have shown their originality and faith by turning to a more democratic form of government at a time when many

* See statistics in Appendix F

1. Zimmerman, op. cit., p. 9ff.

other countries were turning to absolutism. This change, contrary to common belief, was not so much a revolution as a logical development. There are two common ideas about the government of Siam under the old regime, both of which are fallacious. The first general characterization was that it was autocratic. Anyone who has lived in the country knows that neither in form nor in spirit was this true. The only semblance to an autocracy was the hereditary character of royal succession and even in this aspect certain safeguards were established. The king was always chosen from the royal group but was not always the son of the reigning monarch. If it appeared that the crown prince was unfitted in some way to succeed his father, the succession would pass to a near relative who was more experienced. Take for instance the present situation. The king, Ananda Mahidol, is a minor but he has a younger brother. This younger brother, however, is not the heir apparent. Should anything befall the young king, the succession would pass to His Highness, Prince Aditaya, who is now chairman of the Council of Regency. In this way the country is protected against incompetency in their ruler. It should be said that when the late king abdicated, the choice of a successor took some little time. It is doubtful whether King Ananda would have been chosen had it not been that none of the highest princes were acceptable to the leaders in the new regime. Moreover, it was convenient to choose a minor so that during his minority they would have time to consolidate their government without any interference from a king who might prove stronger than they. Indeed, it was because of such clashes that the late king abdicated rather than run the risk of seriously disturbing the peace of the country.

A second illustration of the democratic nature of the old government which has been continued by the new, is that the greater proportion of the people are governed by officials elected by them. To quote from Dr. Zimmerman's report:

"This country is administered by approximately 87000 officials. About 22000 of these are direct employees, under the Ministry of the Interior (the Ministry which governs Siam). Of this 22,000 about 11,500 are permanent employees and the rest are temporary clerks and assistants. However, for the sake of clearness we shall consider that they all represent the 'autocratic' part of the government. The other 65000 consist of 60,000 village head-men (Pu-yai-ban) elected by the people and paid by their taxes, and 5,500 district officials (kam-nan) elected by the Pu-yai-bans and also paid by the taxes of the people. These Kam-nans or district officials are also village head-men or Pu-yai-bans. The first autocratic official (appointed from above) to come into contact with the people is the Nai Amphur, a man who rules a district similar to the county in the United States. The Nai Amphur has two major functions--the prevention of crime, which can not be prevented by these local officials and the collection of taxes which cannot be collected by these local officials. In 99% of the cases, all taxes are collected by the local officials elected by the people. 99% of all disorderliness is quieted by the officials elected by the people themselves. Thus the Government is practically all democratic."¹

I am inclined to think that the last two statements above are somewhat exaggerated. However, this fact does not invalidate the description as a whole. Under the new government, the autocratic forms are done away with altogether. The people now elect one half of the members of the People's Assembly, and within a few years will elect them all. A form of Civil Service Commission has been established and appointments to minor official positions are made on the basis of examination. Higher offices are filled by direct appointment, subject to the approval of the People's Assembly. It may be said that the Constitution is based on that of England, the chief difference being that no political parties are yet permitted.

1. Ibid., p. 13

A third proof of the democratic nature of both the old and new Siamese governments is the long historical existence of a very highly developed legal code and the universal recognition of the common-law rights of the people. The common rights, just as in other countries, transcend all other powers of the government except in case of national emergencies. It is generally recognized that throughout history there have been five great well-developed systems of law, the most ancient of which are the Hindu and Chinese systems and the most recent the Roman, the English and Mohammedan systems. The Siamese system is based on the Chinese and Hindu although it has been greatly modified, and in more recent times has adopted many of the characteristics of the English system. Nevertheless, the Siamese have since they settled in their present location had a well codified and recognized system of law, and this is the basis of any democracy.

Another proof of the democracy of the country is the absence of any class distinctions. The mobility of the people from lower to higher levels and vice versa is characteristic. Under the new government no further titles of nobility will be granted, and the use of titles by those possessing them from the past is discouraged. The important thing, however, is that under the old regime a commoner might by his own ability rise from the ranks to the highest title of nobility and official position. The lower ranks of nobility have long been recruited from the common people. A title of nobility is not hereditary, nor does royalty remain royal unless royal fibre is proven by some distinguished service. Royal titles are lost after five generations unless the prince maintains his right by his services to his country.

Another aspect of the democratic nature of Siamese society that might be mentioned is the Buddhist priesthood. The monks are recruited from the ranks of both the common people and royalty the same as officials. Every patriotic Siamese, regardless of his social status must spend some time in the priesthood. All must start at the bottom as novices. Title or rank give no advantage. Moreover, the lowest monk is higher than the highest prince. The monk bows to no one. At the end of the second reign of the present dynasty, the throne was usurped by political maneuvering from the heir apparent by an older brother of lower rank. Prince Mongkut thereon entered the priesthood because, even though but a monk, he would not have to bow to his brother the usurping king.

The social organization of the people is thoroughly democratic. The government has designated certain political divisions but within these divisions the people settle in groups large or small as they choose. It is sometimes said by superficial observers that the local organization of the group is imposed from above. This is far from the truth. Some villages in Siam are small, some large. The size and organization depends upon natural growth.

It has seemed worthwhile to dwell in such detail upon the nature of the Siamese government because it is but a reflection of the character of the people. It shows their sturdy independence and therefore has a definite bearing on the problem of Christian leadership. In fact, I think it is safe to say, that when we adjust the powers and duties of the pastoral office to the psychology of the people, many of the difficulties now confronting us will be resolved.

Occupations

The people of Siam follow, in the main, four types of occupations, agriculture, fishing, commerce, and government. Of these four, the first is by far the most important. At least 85% of the Siamese are farmers. As has been already indicated, the peasants living in central Siam raise rice for sale; those in the other parts follow a self-sufficing agriculture, that is they raise rice for their own consumption primarily and selling their surplus in order to buy necessary supplies and for the payment of taxes.

Fishing is similar. The fisherman along the coast take to fishing when they are not farming. However, there are well-developed fishing interests owned generally by the Chinese. It is in the Gulf of Siam that a great part of the birds' nests used in making the famed "bird's nest soup" are found. The gathering of them is a lucrative business. There is a relatively unimportant development of the rubber industry and the tin mining of the south. However, the workers in most of these mines are Chinese since the Siamese will not work on national or religious holidays or during the "rice season."

Commerce, including money lending is of two types and largely in the hands of two classes of people. The small merchandising, control of small markets throughout the country, and a surprisingly large percentage of money lending is done by the Siamese women. They spend their time this way while the husbands are doing heavier work. Rice-buying and milling is almost exclusively in the hands of the Chinese with a little competition from European firms. The Chinese are also the great money lenders of the country, especially among the peasants. Dr. Zimmerman in 1931 estimated the total agricultural debt of all Siam at Bhats

78,000,000 (converted into dollars \$37,000,000). It is safe to say that 85% of this amount is held by Chinese bankers. It should be further understood that most of this large sum had been borrowed "against the coming crop." In other words, money-lending is associated primarily with the sale of rice. This constitutes a grave problem with which the Government is wrestling. It would also appear that the Christian Church may contribute to the resolution of this difficulty if proper leadership can be provided.

Religion

The religion of Siam is Buddhism. Perhaps the best way to establish this fact is by statistics.* The last census, 1929, showed the population of Siam to be 11, 506,205. The Buddhist population was 10,958,462. The Buddhism taught in Siam is the Hinayana or primitive faith. This school of Buddhist thought differs from the Mahayana, or philosophical school, in two important ways. First, it clings more closely to the teachings of the Buddha in which all forms of Buddhism have their origin. Second, it does not translate the holy books in any vernacular tongue but keeps them in the original language of Buddhism, Pali. This last named characteristic is now breaking down. A complete revised translation of the Tirpitaka has recently been published in Siamese.

It is not necessary for the purpose of this thesis to go deeply into the doctrines of Buddhism. It arose originally in India as a revolt against the decadent practices of Hinduism. It bears, in a general way, the same relation to Brahminism that Christianity bears to Judaism, and draws all its major philosophical tenets from the mother religion. The theology of Buddhism in its entirety is a highly complex and

* See Appendix A

difficult system but its essence is much simpler. The eight aims of the person who would follow the moral code are:

1. Right views
2. Right aims
3. Right speech
4. Right conduct
5. Right livelihood
6. Right effort
7. Right mindfulness
8. Right contemplation

The working out of these principles in the teachings of the priests is set forth by La Loubre, one of the early French Catholic missionaries who saw Siam before it was touched by foreign influence and whose understanding and insight into the Siamese character still make his observations valuable as follows:

1. Kill no human being
2. Steal not
3. Avoid the sins of the flesh
4. Boast not of your own sanctity
5. Drink no intoxicating beverage
6. Speak of nothing but religious matters
7. Judge not your neighbor; say not, this is a good and that a bad man
8. Give no strong medicine to a pregnant woman
9. Seek not the pleasure of looking upon women
10. It is a sin for a priest to love and caress young priests as if they were women
11. To dream of a woman and to be waked by the dream
12. It is a sin to covet another man's goods.
13. It is sinful to receive anything from the hand of a woman
- **14. The habit of envy is sinful

This must, of course, be understood to be intended for the priests and not for the common man. The monks form the most exalted class in Siamese society. Not all can forego the pleasures of life, as can he, and for such rules of conduct have been worked out. Buddhism has not escaped the curse of modernism, but for the devout priest I am quite sure that the above rules still obtain, and what the priests hold is regarded as the highest by the common even though they cannot attain unto it.

L. **Quoted from The Kingdom of Siam, Sir John Bowring, London, in Zimmerman p20

Buddhism permeates every aspect of the life of the Siamese.

To quote from Dr. Zimmerman:

"As a rule, Buddhism is a closely integrated part of the social system. Every patriotic Siamese enters the wat (temple) as a monk during a part of his life. The King is head of the church, at least nominally. His title announces that he is 'Defender of the Faith.' The religious beliefs of the people are very concrete. All of life is divided into good and bad deeds. Each individual considers it his duty to do more good deeds than bad. Since women are handicapped in merit-making they strive to produce sons who will make merit for them. The country is filled with temples or places of worship called 'wats.' Each wat is filled with images of the Buddha, the majority of which are images of the sitting Buddha, often called the 'Buddha of Contemplation.' Some of the images are but crude representations while others are very beautiful. The history of early Siam, since all early records were destroyed at the fall of Ayudhia in the 18th century, is traced largely through the styles of the images of the Buddha to be found in any particular place. Buddhism entered Siam probably between 400 and 800 A.D.** It soon took a dominant place over Brahmanism particularly during the days of the flowering of the Khmer civilization which dominated Siam until some time in the 13th century. After that the chief opposition to Buddhism, before the advent of Christianity was animism and Mohammedanism. In spite of the Mohammedan encroachment, particularly among the Siam-Malays in the south and the strongly entrenched resistance of animism in the north and in the country districts, Buddhism reigns today the supreme religion of the land..... The uninformed Westerner would have some difficulty in appreciating the role which Buddhism plays in the life of the average Siamese. A man cannot be born, be educated, become adolescent, become a man, be married, build a house, recover from illness, plant a crop, harvest a crop, prepare a meal, die, or be buried without coming into contact with and following some practice prescribed by his religion. Thus we are justified in repeating again that Buddhism in Siam is not only a religion but also the social system and the social organism of the entire body politic."¹

According to the census of 1933, there are 17,221 Buddhist temples in the country. The same census reveals a total of 357,780 priests, novices, and nuns, or 1 person in every thirty of the population, serving the religion. Again, it is difficult for the uninitiated westerner to understand the place the wat holds in the community. Dr. Zimmerman describes this admirably:

***According to Luang Choon Ghasighar and Luang Lur Lamsasadhri in their History of Siam, Buddhism was taught in Siam as early as B. E. 300 or C. E. 240.

1. Zimmerman, op. cit., p. 20f.

"Every village, high or low, has some form of Buddhist wat. Since there are no competing institutions, as in the average Christian protestant community, the village is built about the wat. The wat is the meeting place, the town hall, the hotel of the village, its only place for social recreation and amusement, its school, its crematorium, its home for the aged, its poor house and its hospital. The young men who with their shaven heads and bright yellow robes, are being initiated into the mysteries of Buddhism are the children of the mothers and fathers who plough the rice-fields within the sound of the voices from the temple. If the dead could hear, the ancestors of the people of the village would hear the young men chanting Buddhist texts in Pali just as the dead chanted them themselves when they were young for the ashes of the dead lie at the village wat. The Buddhist priest takes a vow of poverty. Each morning he rises early and goes with his begging-bowl to the homes of the villagers or the mothers of the village come to the wat with their steaming pots of rice and in that way the priest secures his daily food. There is no such problem in Siam as the one classified under 'non-church' attendance' in the West. No matter what else may be said about Buddhism in Siam, a Siamese must live his Buddhism: he cannot escape it nor does he wish to do so, at least in very few cases."¹

In connection with this last statement, it is interesting to note that according to religious census of 1933, only eight people in the entire kingdom registered themselves as having no religion. It should also be said that under the new regime, some of these old traditions are breaking down, for better or for worse the present writer is not prepared to say. The relationship of this aspect of Siamese life to the training of leaders for the Christian group is obvious. A fuller discussion of its importance will follow in a later chapter.

The Family

The common idea regarding the family in Siam is that it is polygamous. This conception has grown up because, up until the present reign, the royal family has been both polygamous and endogamous. The extent of this has been greatly exaggerated. No Siamese monarch, so far

1. Ibid., p. 23

as I can learn, ever had nearly the number of wives or children American newspapers have ascribed to them. Some officials of higher standing also practice polygamy to a considerable extent. However, it is safe to say that not more than 1% of the population of the country are living in other than a monogamous state. The present government has declared itself in favor of the monogamous family and while not absolutely forbidding it, has passed laws that practically assure the elimination of the practice within a short time. Only one wife can be registered before the local official, and this wife alone is considered in the distribution of the property.

Contrary to the customs prevailing in other far-eastern countries, the women of Siam have a high degree of freedom. Among the peasants the men and women work together in the fields, the men taking the heavy end of the work. Formerly women and men, before marriage dressed in a similar manner. This custom is passing, however, As has already been indicated the women carry on small business enterprises, particularly the marketing of such home-grown and jungle products as are in common demand. As in China, the grandmother occupies a position of great importance and is virtually an autocrat in her sphere.

Divorces are very easy to obtain. Formerly dissolution of the marriage bond was agreed upon by the contracting parties without any legal procedure. It was only in cases where agreement on the distribution of the property could not be reached, that the official was consulted. Now since all marriages must be registered, all divorces must also follow a legal procedure. It is commonly accepted that if a man and woman live apart from each other for six months what might be called a "common law divorce" is recognized.

The customs surrounding courtship and marriage are fast changing. Formerly marriage was a contract arranged between the parents. The young people had no say at all in the matter. Such marriages were largely a matter of economic convenience. The young couple usually went to live with the bride's parents. A house was built for them and in this way a man would build up his economic strength. In reading over the report from one of the Mission stations, Chiengrai, for this year the following incident is described:

"One of our pastors is also something of a doctor, even more than the average evangelist. This man goes about taking care of the bodies of parishioners as well as their souls. He reports one case where a woman whom he had cured also became a Christian. Her husband, angered at this, left her. The pastor visited him and won him over to Christ. The woman took the next step, according to Siamese custom, which was to go to the place where her husband was staying and bring his clothes home to their house, which is equivalent to saying that she wanted him back."

The reader will infer that, if not in this case, it is the general custom among the out-village people for the wife to throw her husband's clothes out the door as an indication to him that his presence is no longer desired. Some of these customs are deep rooted and present grave difficulties to the leaders of the Christian group.

The family life is, of course, very simple. The homes of the people are very simple and inexpensive. The home of the average Siamese peasant is built on piles extending some six or seven feet from the ground. This protects the family from surface water during the rains; and from night prowlers both animal and human. The houses of the well-to-do peasants are generally substantial dwellings but among the poorer group bamboo is the material used. The life of such a house is short and the protection offered is not in all cases sufficient.

However, they can be constructed at almost no cash cost, and this is an important item among people whose yearly cash income is not more than \$50. Some, indeed, receive even less than this.

In spite of their poverty the Siamese farmer is happy. He may not have much money in his pocket, but if his fields produce sufficient rice for him to eat, and the streams are full of fish; if the jungle foods do not fail, and if cotton enough can be found to feed the loom that stands under his house, he will not want. This is approximately a true picture that time will not permit us to paint in detail.

The family unit among the Siamese is generally larger than is found in the west. This is due to the fact that there is little knowledge of birth-control. A very important characteristic of the increase of population in Siam is that the increase among the wealthier classes of the common people is greater than among the middle and poorer classes. This means that the differential fertility favors the higher classes. In America and Europe it favors the lower classes.

A treatment of the characteristics of the Siamese family would not be complete without a description of the way in which they treat their children. Dr. Zimmerman has given an excellent picture of this aspect of their homes:

"The treatment of children in the country districts of Siam is very interesting. One might well say that the Siamese love their children very much. Mistreatment of the children, as far as it can be observed, occurs only in the cities among the immigrant Chinese who sometimes work their children very hard. This is not to say, however, that the condition of children is ideal in Siam. On the contrary, ignorance of sanitation, hygiene and proper diet together with the lack of concentrated food, such as milk, oftentimes cause the children to suffer severely. But as far as the knowledge of the people goes, the children are treated very well. Each child has two glorious periods in his life—that between birth and weaning and that from about five years of age until he must go the school or to work. The unweaned child

is an uncrowned king. He is not disciplined; his father, mother, and all his relatives defer to his wishes. After weaning, he goes through a reaction following the transferal from his mother's milk to a rice diet. But by five years of age--if he is then living--he is free to do and live as he pleases. He has an interesting world with many companions to help him explore it. His real discipline begins with school or work. However, he early learns family responsibility if he has any younger brothers or sisters. It might well be said that every Siamese child between five and twelve constantly take care of a younger brother or sister. The favorite method of carrying them is astride the hip. However, the burden of the younger child does not seem to hamper their play; together the two explore the mysteries of a tropical universe.

"However, the impression must not be gained that Siamese children are unruly. Somehow or other they are taught 'to be seen and not heard'. A word from the elders will instantly quiet a score of children. The favorite games of the children are in order named, card-throwing, kite-flying and playing with marbles and coins. At the present time most of the cards are taken from boxes of cigarettes."¹

Language

The Siamese language belongs to the Indo-Chinese group, and is very rich in its ability to express ideas bearing upon the life of the people. It is very limited, however, in scientific and philosophical terms. The total vocabulary of the language is variously estimated at between six and twelve thousand words. The language is rapidly changing. Not many years ago it could have been characterized by two terms, tonal and monosyllabic; today the former still characterizes it but not the latter. The contact with western culture has introduced many new terms that have resulted in three ways, the combining of monosyllables to create new meaning; the borrowing of terms from the ancient languages, Sanskrit and Pali; the "Siamization" of western terms. The writer will

1. Ibid., p. 27

never forget the first time he ran across the name "New York" written in Siamese. It was some minutes before its meaning came to him.

There are five tonal sounds in the language which makes it theoretically possible to pronounce any monosyllable in all of them. This however is not true since the consonants are divided into three classes, two of which admit of pronunciation only in three tones. The language is very idiomatic and rules of grammar such as found in western lands will not apply to it. There is a definite alphabet of forty-four consonants, and thirty-two vowels.

The language originally came from inner Asia, the birthplace of the Tai people. It has been modified by contacts with the Chinese, the Khmer, and through Buddhism, the Pali and Sanskrit languages. The alphabet is an adaptation of the Khmer, which in turn was derived from Pali. The language is rapidly changing as Siam comes more and more closely into contact with the West.

There are other aspects of Siamese culture that must be examined but we will pause here to take a look backward to trace the origin and history of these fascinating people.

The "Tai" race of which the Siamese people now form the most important branch, has played an important part in the history of Southeastern Asia. Their original home some 4000 years ago was in the northwestern part of the Szechuan province in China. From this point they spread eastward south of the Yangtze river until they held possession of the territory now embraced in the Chinese provinces of Yunnan, Kweichow, Kwangsai, and Kwangtung. As early as the beginning of the Christian era these aggressive people had migrated to the south

in two main streams. One called the "Tai Yai," (the big tai), moved southwestward along the Salwen River. These people are today known as the "Ngeo." Another branch of the same stream moved more directly westward as far as the border of Assam. The second main stream moved southward along the Mekong River as far as Tongkin on the east, and what is now the northern border of Siam on the west side of the river. These people were called the "Tai Noi," (little Tai). They were the ancestors of the present Siamese and it is their fortunes that concern us..

The country into which they came was not an uninhabited wilderness. The aborigines of the French Indo-China Peninsula were early disturbed by movements of the Mon-Khmer stock. The original home of these people has not been determined but before the opening of the Christian era we find them already in possession of large areas of this region. The Khmers occupied the eastern section, and the Mons* the western, extending into Burma as far as the Irrawady River. The central part of the country was inhabited by a people called the "Lao," The southern part and all of what is now the Malay States was under the suzerainty of the king of Sumatra.

Of all these people the Khmers possessed the highest culture due to the fact that at an early date they came into contact with the learning of India, through the marriage of a Khmer princess with an Indian prince. They absorbed the Brahmanic culture and glorified it, as is shown in the remarkable ruins of Angkor Wat. For more than five hundred years they controlled northern Siam as far west as the present city of

* The Mons and Burmese are identical.

Lopburi where some fine old Cambodian ruins still stand. They also pushed their conquests northward and brought the Tai people in what is now Luang Prabang under their power for some two hundred years.

The Mons likewise extended their power northward along the Salween River and conquered the country which the Tai Yai had invaded. In this way the Tai people were influenced by other cultures of which the Khmer made permanent contributions, for it was from them that the present Siamese alphabet was derived. The Lao who occupied the territory from Pitsanuloke as far southward as Nakon Sritamarat, and whose chief capital was at Nakon Pathom had come under the influence of Buddhims as early as the second century before Christ. The incoming Tai, therefore, found themselves in contact with well-established and flourishing cultures.

In the twelfth century Kublai Khan and his Mongol hordes took possession of the Tai Kingdom of Nan Chai and forced a new migration of these people southward. They joined their brethren in what is now Luang Prabang and spread over the country as far east as the present site of Nakon Tai. The Mon invasion of the north had forced the Tai of that area southward along the Chao Phya River, and it was at a place known to this day as Sukhodaya that the first independent Tai dynasty in what is our modern Siam was established. The first king was a man of great ability. He brought the entire country as far south as Nakon Sritamarat under his control and gave the people the alphabet that, with natural modifications, they still use. It was a modification of the Khmer alphabet which in turn shows relationship with the old classic languages of India, Sanskrit and Pali.

Sukhodaya flourished and for more than a hundred years remained the capital of what we may now properly call Siam. The various

arts attained a high degree of development during this period, particularly the making of pottery, and images. It was soon overshadowed by the flourishing city of Ayudhya which in 1350 became the capital and so remained until 1767.

The best known episode of the Ayudhya period was the attempt of "His most Christian Majesty, Louis XIV" to effect a diplomatic conversion of the king and people of Siam to Christianity. This occurred during the reign of Phra Narai in the latter half of the seventeenth century when a Greek, who was a French subject, Constantine Phaulkon by name, attained to high position in the court of the king. He was given the title of Chao Phya Vichayan and seems to have almost accomplished his purpose. The ruins of the chapel that he built within the palace enclosure at Lopburi can still be seen. A group of princes and nobles became suspicious of the dominant foreign influence and rose in rebellion with the result that Phaulkon lost his life. The Catholic mission that had shared in the royal attitude, likewise suffered a severe set-back.

Throughout this period the Siamese were in almost constant conflict with the Burmese, the fortunes of war varying now one way and now another. However, in 1767 a large Burmese force invaded the country and captured the magnificent capital at Ayudhya which they razed. This was a vital blow to Siamese culture, but not to their autonomy. The written records of the country were destroyed, and the flower of her art crushed. There is perhaps no sadder nor more symbolic spectacle in the world than that presented by a huge image of the Buddha which somehow escaped the destruction as he sits in the attitude of meditation partly hidden by a portion of the wall of the temple that once housed him but otherwise unprotected and surrounded by scrubby jungle growth.

Towering some seventy feet above the surrounding country, he mutely tells of the magnificent city of which he at one time formed but a small part. It is said that there were ten thousand temples in the city.

A nobleman by the name of Chao Tak, escaped with others from the ruined capital and established a capital at Dhonburi, a part of the present city of Bangkok. The reign of Phya Tak formed a kind of inter-regnum since he did not establish a dynasty. Following him came the first king of the present reigning dynasty, or Chakri dynasty. Seven kings have sprung from this line, and the eighth is now reigning.

The first three kings of this dynasty were typical oriental monarchs of that day. There was little contact with the outside world. It was not until the opening of the fourth reign that Siam "awakened from sleep." Under King Mongkut relations with foreign countries were definitely regulated by treaties, commerce was allowed to develop under modern conditions and a start was made in bringing the administration into accord with the needs of the time. But it was during the record reign of King Churalongkorn that the greatest development took place. In every department of the administration the old feudal system was gradually done away with and a new organization developed on sound lines. Debt slavery was slowly abolished, the difficulties being many; the King's rule was extended over the territory of the Chief's of provinces; the worst defects of the judicial system were remedied, and an efficient administration extended over the whole Kingdom; the great problem of adequate official salaries was solved at least in large measure for that time; and the finances of the country were placed on a firm basis, the system of taxation being greatly improved and the farming out of taxes done away with; a postal service was organized in 1885, and a telegraphic service was also introduced shortly after; railway construction has been steadily

proceeded with since 1892; the army modernised and national service introduced; the policy was adopted of gradually abolishing public gambling, and of controlling and reducing the consumption of opium. The biggest crisis of the period occurred when Siam came up against French colonial expansion, resulting in collision between the French and Siamese forces and the blockade of Bangkok in 1893. It was not until January 1905 that the last detachment of French troops evacuated Chantaboon. The treaties of 1907 with the French and 1909 with Great Britain very greatly modified the system of extra-territoriality, and removed what in the case of Asiatic subjects had amounted to a serious danger. King Chulalongkorn visited the Straits Settlements and Java several times, India once and Europe twice. The subsequent kings received part of their education in Europe."¹ The forty-two year reign of King Chulalongkorn (1868-1910) compares favorably in its constructive accomplishments with any other reign of like length in history.

King Chulalongkorn was followed by his son Phra Mongkut Klao, who ascended the throne under the name Vajiravudh. "The aim of the new reign was to consolidate and develop what had been accomplished in the previous forty years, and to lead the nation wisely toward the fulfillment of its aspirations for a fuller sense of nationhood. One may note the establishment of the boy scout movement; the remission of arrears of taxes on fruit gardens; the King's decision to make Privy Purse property subject to the same taxation as the property of a subject; the appointment of a royal commission to inquire into the financial state

1. Quoted from The Directory for Bangkok and Siam, 1936-37

of the country, another commission to study the incidence of the inland transit dues, another to the question of a land tax for Bangkok; the establishment of a national savings bank; the decision to proceed with a scheme of irrigation of the lower Chao Phya valley; the introduction of surnames; the reform of the calendar; the steady advance being made toward the establishment of a national system of education; the lightening of the liability of the people to compulsory labor; the decree abolishing free gambling at cards during public holidays, and also abolishing first, the Bangkok Lottery Farm, and then the last of the public gambling houses; the laws relating to compulsory vaccination, protection against contagious diseases, post-mortem inquests; the royal encouragement given to football and athletics; the progress made in regard to sanitation and public health."¹ With the help of the Rockefeller Foundation, a modern medical school was opened in Bangkok, and by the generous gift of a wealthy prince the Pasteur Institute for the making of various prophylactic serums and vaccines was built. The postal, telegram, telephone, and railway service was expanded and improved. The king was himself a picturesque figure, and the events of his reign succeeded one another in almost cinematographic rapidity. After a colorful reign of fifteen years, King Vajiravudh died and was succeeded by his only remaining full brother, King Prachatiok.

The reign of King Prajadhipok was short but crowded with important events, and the accomplishment of much good. The former king, while an able monarch, was not a financial wizard and at his death left the country on the verge of bankruptcy. The new king set himself seriously

1. Ibid.

to remedy this condition and by drastically cutting down the national expenditures accomplished his aim in a remarkably short time. He continued the forward looking policies of his predecessors. The writer's contact with Siam began shortly after King Prajadhipok ascended the throne and so he has been an eye-witness of the progress that took place. It is outside the purpose of this thesis to enter in detail in the history of the country. The intent of this chapter is to give the reader the background of the problem set forth in it. However, it is safe to say that during this reign Siam's development both domestically and in relation to foreign nations was greater than ever before.

The effects of the new treaties that had been made with the United States, France and Great Britain during the former reign really began to show their effects. All extra-territoriality rights had been given up by these countries, and Siam had become in fact an independent nation. She was therefore able to assert her powers in ways not hitherto possible. Wireless communications were improved. Wireless telephone service was established between Bangkok, Berlin, and London. Numerous "Good-will Commissions" visited the country, notably those from French Indo-China and from the Philippines; Siam entered into the restriction scheme of the International Tin Committee and accepted the quota assigned here; the Far Eastern Association of Tropical Medicine met in Bangkok, thus bringing to Siam all the leading medical authorities of the Far East; a Rural Economic survey was made by Dr. Carl Zimmerman of Harvard University and a full report published; the Opium Committee of the League of Nations held a conference in Bangkok;

the airport at Don Muang was developed and became a regular stop for the great Far Eastern air lines of France, Great Britain and the Netherlands. All Americans remember the visit of the King and Queen to the United States for the removal of a cataract from his eye in 1931. Siam passed through the financial depression as did other countries but succeeded by wise measures to keep her credit "giltedged" in the world market. The amazing thing about all the economies introduced was that they were brought about without imposing new tax burdens on the poorer classes. "Early in 1932 the Government began to deal seriously with the economic crisis caused by the continuous fall in commodity prices. On January 25 there was an announcement that expenditures must be reduced. Next month the paddy and land tax was reduced 20 per cent, owing to the desperate position of the cultivators; but increased light dues were imposed and the Customs law was amended to provide for licences for godowns and warehouses and an increase in the clearance fees for shipping. Import duties were again added to by the Customs Tariff Amendment Act." This consideration for the "people of the land" is a characteristic of Siamese culture that we will notice later.

In April of 1932 the one hundred and fiftieth anniversary of the founding of Bangkok as the capital of the country was celebrated by the opening of a new bridge across the Chao Phya river connecting Bangkok proper with what is known as Bangkok Noi, (Little Bangkok). This was the first road bridge across the river. On June 25 a small group of officials seized the government took the members of the royal family prisoner holding them as hostages. Their aim was to establish a constitutional monarchy and at no time was there violence or bloodshed.

Two days later the King signed an enactment making the new constitution lawful. According to the Constitution the power on behalf of the people is exercised by (1) The King, (2) the People's Assembly, (3) the Courts of Justice. Under this Constitution the "Rights and Duties of the Siamese" are defined as follows: (the following is Chapter II, Sections 12 to 15 of the Constitution of Siam).

"Sec. 12. Subject to the provisions of this Constitution, all persons are equal before the law. Titles acquired by birth, by bestowal or in any other way do not confer any privileges whatever.

"Sec. 15. Every person is entirely free to profess any religion or creed and to exercise the form of worship in accordance with his own belief, provided that it is not contrary to the duties of a national or to public order or public morals.

"Sec. 14. Subject to the provision of the law, every person enjoys full liberty of the person, abode, property, speech, writing, publication, education, public meeting, association, or vocation.

"Sec. 15. It is the duty of every person to respect the law, to defend the country and to assist the Government by the payment of taxes and in other ways, under the conditions and in the manner prescribed by law."

Another important section of the Constitution is Chapter III, Section 20, which reads:

"Members of the Assembly of the People's Representatives are representatives of the whole Siamese nation and not merely representative of those who elected them.

"They must perform their duties in accordance with the honest dictates of their conscience and are not bound by any imperative mandate."

The new regime has functioned successfully to date, and it is safe to say has the confidence of the people, and of other nations. Due to a disagreement with the King, which seemed impossible of amicable solution, His Majesty abdicated in 1934. The succession fell to Prince Ananda Mahidol, son of his late Royal Highness Prince Mahidol of Sangkhla. The new king being a minor, a Council of Regency was appointed to carry on the affairs of state until he should come of age.

This brief survey will give the reader a fairly adequate background for an understanding of the problem which this thesis attempts to clarify and partly solve. In closing this chapter, we shall attempt a brief summary of certain outstanding characteristics of Siamese culture.

First of all, we find in Siam a truly rural culture. There is only one large city, the other centers of population being large "country towns." The people are friendly and sincere, lacking the urban sophistication which so often spoils these characteristics. This does not mean that the Siamese are not versatile or capable of learning. It would be hard to find a more versatile or more highly sophisticated person than the Siamese graduate of Oxford or Harvard, Paris or Berlin. What we are trying to point out is that, as yet, the average Siamese is quite content with the simple ways and customs of the country. In fact, it might be said that the Siamese are still governed by the "custom-minded" rather than by the "crowd-mind" as most western people are. In an urban civilization such as is found in most western countries, people are likely to follow the whim of the day. In our more modern society an appeal to the "mores" of the community carries little weight. This is not true among the Siamese. All one needs to say to justify an action is, "rit Dhamnean" (it is not customary), or "Dham Dhamnean" (it is customary). In other words, the people of Siam act with each other rather than like each other. Styles in clothing, religious customs, and every aspect of life tends to greater stability among the Siamese than among us.

Another aspect of the Siamese culture worthy of mention is the division or segmentation of it into small groups. Every country has its own customs and ways of living but in few if any Western country does one find so many distinct segments within the national group. The waterways being formerly the only means of communication, each valley became a little center of culture. Likewise, communities that were shut off in other ways became, as it were, little worlds.. It is true that Siam has long had a centralized government, yet the method of government has been so flexible that the social groups within the nation have remained intact. In traveling over the country one is oft-times puzzled by the various dialects met with. Likewise standards of weight and measure differ in different communities. A tang of rice a Chiengmai is approximately 28 litres; at Lampang only 150 kilometers away it is nearly 35 litres. It should be said here that one action of the new government has been an effort to enforce a uniform system of weights and measures for the whole country. This will eventually do away with these local differences. Formerly, and even yet, to some extent, the women of each district wore a distinctive skirt. It is possible to tell by the color and weave of a skirt just where it comes from. The introduction of foreign cloth is doing away with this distinction also. However, this distinctive feature of Siamese civilization is still valid in spite of the forces at work for its destruction.

A third characteristic of Siamese culture that is of interest to an observer is the relationship existing between the governing classes and the people. Under the absolute monarchy the king was in a real sense the "father of his people." Their welfare was his especial concern. Punish them he would, and sometimes the punishment was severe

but rarely, if ever, unreasonable. In other words the king's rule while autocratic was not despotism. But if he punished them, he was also kind and considerate of their needs. Dr. Zimmerman well describes this relationship:

"On the other hand the royal family and the official classes are very kind to the people. If the crops fail, the people are excused from paying taxes; if it is a bad year, the tenants on the lands of the Privy Purse are the first to be excused from rent obligations. In every branch of Siamese life the kindly relationships between the Royal Family or the governing classes and the people is shown. In America and Europe, people are more or less left to themselves. If they do wrong they are punished as criminals. Here the Government tries to keep the people from doing wrong; they are not permitted to buy firearms or ammunition unless they can convince the officials that the arms are for peaceful and necessary purposes. Each gun must be registered and licensed. Consequently the rates for serious and malicious crimes are very low. The Government probably rules the country with fewer policemen (per one thousand per capita of population) than is to be found any place else in the world. Any new movement such as a Co-Operative Credit Society, or Co-operative marketing among the country people, secures its greatest official sanction and support in Siam if it can be shown that its purposes also promote the moral and spiritual welfare of the children of this Government in addition to promoting the economic interest for which it was originally founded."

The new Government is, in these respects, trying to follow the policies and attitudes of the old regime. The Government of Siam is in a real sense a "government for the people." It is fast becoming a government by the people.

We have already pointed out the way in which religion is integrated into the social life of the people. Among them, religion and life is really the same thing.

Last of all, the dependence of Siamese culture on the love of the people for agriculture is striking. The Siamese loves the soil. If he is working at some other job for which he receives a good return, he will when rice planting season comes, desert it and go to the fields.

1. Zimmerman, op. cit., p. 41

His love for agriculture is greater than his love for money. The king is the father of agriculture and each year must through a substitute appointed by him, officially open the planting season in a ceremony known as the "Rak Na" ceremony. It is safe to say that the present civilization of Siam will stand only so long as this dependence and love for agriculture exists. In Siam we have a truly rural culture.

This survey of the background of our problem may seem detailed. It has been given because so little is known of Siam and also to clarify the background of our problem. In the next chapter we shall try to trace the stream of Christian influence that has led up to the present situation in the Church of Christ in Siam.



A Small Rural Church



Vernacular Church

M. T. S

1935

CHAPTER II

The Beginning and Growth of Christian Missions

The Christian religion seems to have reached Siam long before there was ~~any~~ commercial contact with European nations.

Schermerhorn says:

"Christianity reached Siam long before the Western nations came. An old catalogue of Nestorian bishops shows that before 800 there was a Nestorian episcopate in Siam. This group, like the other Nestorian communities of eastern and middle Asia, has completely disappeared leaving no trace."¹

There is no reason to doubt the accuracy of this ancient Nestorian record, but Siam's first contact with the Western world, that has had historic continuity, was with Portugal in 1508. The first missionaries to the country were, therefore, Portugese and according to the records of the Catholic Mission they arrived there in the year 1555. Two in number, they both suffered martyrdom, one in 1556 and the other in 1569. Their fate did not discourage others and by 1662 there were eleven priests and two thousand Catholics in the kingdom.

The first real interest in the conversion of the Siamese began with the coming of the French in 1662. The story of their coming and the events that followed have left their mark on the Siamese until this day. They were favorably received, given houses and lands, and the privilege of converting the people. The latter they ardently undertook, and by 1669 a bishopric was established at Ayuthia. In 1676 there was a Seminary at Ayuthia attended by over 100 students, and Siamese youth were being prepared for Holy Orders.

1. The Christian Mission in the Modern World, p. 131

In 1675 there arrived in Ayuthia a Greek by the name of Constantine Phaulkon, an interloper and soldier of fortune who by an accident of circumstances had been able to aid the Siamese ambassador to Persia. He took advantage of his favorable introduction to the Siamese court to further his ambitions. The king, being favorably disposed toward foreigners, placed great confidence in him and appointed him to positions of high authority. In fact, he became the Prime Minister of the kingdom with the title of Chao Phya which is the highest title short of royalty, and the highest title ever given a foreigner. Phaulkon having an antipathy toward the English East India Company with whom he had been employed, threw in his lot with the French traders and missionaries. "At this time", says Zimmerman, "the French Jesuits had definite plans to gain political control over the country for the French." As Phaulkon's influence increased he used it to discriminate against the English with the result that war between the British East India Company and Siam arose. The estrangement that followed turned King Narai's hopes toward France, and that country was not slow in accepting the proffered friendship. In 1687 an embassy from Louis XIV consisting of several ships, 1400 soldiers, some artificers, traders, missionaries and others, arrived in Siam. The appearance of such a formidable force created the suspicion in the minds of several Siamese noblemen that Phaulkon was planning on turning the country over to France. Their suspicions were well-founded. The king was little more than a pawn of the wily Greek, the heir apparent, the adopted son of the king, was a Catholic convert--the stage setting was perfect, the time was at hand. King Narai was taken seriously ill in 1668 and Phra Phetraja, leader of the anti-Phaulkon

party was appointed as Regent. With this power in his hands, he did the inevitable thing. Phra Pia, adopted son of the king was assassinated and Phaulkon was seized, tried for treason and executed.

"Thus ended three great events--the life of one of the most romantic European adventurers in the East, the first serious attempt to Christianize the Siamese people, and the first serious attempt by the French to make this country a Protectorate."¹

Following this set-back, the Church gradually resumed its activities but in a less aggressive manner until the sack of Ayuthia by the Burmese in 1768 when it was practically wiped out. Today the Roman Catholic Church claims some 40,000 converts in Siam. It has never regained its standing with the Government although its rights under the "Clause of Religious Tolerance" are recognized. It has been guilty on at least one other occasion of using the political prestige of a greater power to accomplish its purposes. In 1894 when the French forcibly annexed Luang Prabang, the hierarchy took advantage of the occasion to compel the Siamese Government to grant them corporate rights in the country. That is the right to hold property in the name of the central church organization. The Protestant Church of Christ in Siam has reaped the fruit of their action at this time. When the Siamese Church of Christ requested corporate rights for itself as an indigenous organization the request was refused, and this incident referred to. The new Church has at last been granted the privilege of holding its property in the name of a Board of Trustees. Moreover, one cannot but feel that much of the indifference and quiet hostility of the Siamese people

1. Zimmerman, op. cit., p 58

toward the Christian religion is a direct outgrowth of these early experiences.

The first effort on the part of Protestant missionaries to evangelize Siam was made by one who never saw the country, Mrs. Ann Hazeltine Judson. She became deeply interested in a colony of Siamese captives then living in Rangoon and in 1818 she wrote a friend, "I have attended to the Siamese language for about a year and a half, and with the assistance of my teacher, have translated the Burman catechism, a tract containing an abstract of Christianity, and the Gospel of Matthew, into that language." Of these only the first was ever published. Ten years later the Reverend Jacob Tomlin of the London Missionary Society, Singapore, and Dr. Karl A. F. Gutzlaff, working independently, arrived in Bangkok to explore the possibilities of establishing work there. So promising did it appear that they sent an appeal to America for aid in opening a Mission in Siam. It is an interesting fact that the ship which carried their letter also brought to America the famous "Siamese Twins" whose careers made Siam famous, and the knowledge of whose existence composes the extent of many people's information concerning that country.

In response to the appeal, the American Board of Commissioners for Foreign Missions sent out the Reverend David Abeel, M. D. Ill health compelled his retirement from the field after only a year of service, but he was succeeded by others. With him permanent work had begun. He was followed in the work by the Reverend and Mrs. Charles Robinson, and the Reverend and Mr. Stephen Johnson of the American Board, and the Reverend and Mr. John T. Jones of the Burmese Baptist Mission. Later in 1840, the

Reverend and Mrs. William P. Buell of the Presbyterian Church arrived to open a mission in the name of their denomination. After over one hundred years, the last of these has become first. Both the American Board and the Baptist Board have withdrawn from Siam leaving the evangelization of that land to the Presbyterians.

The development of our thesis does not require any detailed history of the work carried on by the mission throughout the hundred years of its existence.* However, a brief consideration is necessary in order to see how the present problems have emerged. The discussion will naturally be limited to the so-called "evangelistic work."

The aim of Mission is evangelization. In most Protestant missions the term "evangelization" has been broadly interpreted to cover six fields of activity, evangelization (direct preaching), medical work, educational work, social work, and acculturation, or the establishment of an indigenous church that is self-governing, self-propagating, and self-supporting. The problem which this dissertation seeks to solve centers chiefly in the first and sixth of these fields of activity.

Like all early missionaries, those who first went to Siam looked upon the direct proclamation of the Gospel as their primary duty. Even those engaged in medical and educational work considered these services but auxiliary to the great work of preaching. Dr. Dan Beach Bradley, M. D., probably the greatest figure in the history of Protestant Missions in Siam, was also an ordained minister. He had the interesting custom of

1. For further information consult A Historical Sketch of Protestant Missions in Siam, 1828-1928

always writing a verse of scripture on the back of his medical prescriptions and preached regularly or occasionally as circumstances permitted. Much of his preaching was of an apologetic nature, by which we mean he defended Christianity by attacking Buddhism. Among the tracts he published we find such titles as, "History of Buddha and Christ compared," "The True and Only Way to Heaven." Some of the early tracts aroused the royal displeasure, and at least once the mission was in danger of being driven from the country by the king's command. The attitude of the early missionaries is well illustrated by the remarks of Chao Phya Dibakarawongse, Minister of Foreign Affairs under King Mongkut in his book, A Modern Buddhist, which is quoted by Mr. Henry Alabaster in his work The Wheel of the Law. This Siamese nobleman was well educated and progressive in his ideas but he was a staunch Buddhist and keen in his criticism of the teaching of the Christian missionaries. We can quote only one paragraph here:

"In the Bible we find that God created Adam and Eve, and desired that they should have no sickness nor sorrow, nor know death; but because they, the progenitors of mankind, ate of a forbidden fruit God became angry, and ordained that thenceforth they should endure toil and weariness and trouble and sickness, and, from that time, fatigue and sorrow and sickness and death fell upon mankind. It was said that by baptism men should be free from the curse of Adam, but I do not see that any who is baptized now-a-days is free from the curse of Adam or escapes toil and grief and sickness and death, any more than those who are not baptized. The missionary answered, 'Baptism for the remission of sin is only effectual in gaining heaven after death, for those who die unbaptized will certainly go to hell,' But the missionary did not explain the declaration that by baptism men should be free from pains and troubles in their present state. He further said, 'It does at times please God to accede to the requests of those that pray to Him, a remarkable instance of which is, that Europeans and Americans have more excellent arts than any other people. Have they not steamboats and railways, and telegraphs and manufactures, and guns and weapons of war superior to any others in the world? Are not the nations which do not worship Christ comparatively ignorant?' I asked the doctor about sorrow and sickness, things which prevail throughout the world, things in which Christians have no advantage over other men, but he would not reply on that point, and spoke only of matters of knowledge. Where is the witness who can say that this knowledge was the gift of God? There are many in Europe who do not believe in God but are indifferent, yet have subtle and expanded intellects, and are

great philosophers and politicians. How is it that God grants to these men, who do not believe in Him, the same intelligence He grants those who do? Again, how is it that the Siamese, Burmese, Cochin Chinese, and other Roman Catholic converts, who reside among us, do not receive some reward for their merit, and have superior advantages and intelligence to those who are not converted? So far as I can see the reverse is the case: the unconverted flourish, but the converted are continually in debt and bondage. There are many converts in Siam, but I see none of them rise to wealth, so as to become talked about. They continually pray to God, but, it seems, nothing happens according to their prayer. The missionary replied, 'They hold an untrue religion, therefore God is not pleased with them.' I said to the missionary, 'You say that God sometimes grants the prayers of those who pray to Him; now, the Chinese, who pray to spirits and devils, sometimes obtain what they have prayed for; do you not, therefore, allow that these spirits can benefit man?' The missionary answered, 'The devil receives bribes.'

I quote the above at length because it so clearly reveals the reaction of an alert and educated Siamese of an earlier day to the teaching of the missionary. It makes it easier to understand why converts came so slowly and why those who did accept the new religion were cut off from their group. The fact that these early missionaries did not strive to acclimatize their teaching resulted further in a denationalized attitude on the part of their converts. These people being set off as they were, were not only looked upon with suspicion by their fellows but both they and the non-Christian came to regard certain ways of acting and teaching as essential to Christianity. This is well illustrated in their conception of the proper elements to use in the Sacrament of the Lord's Supper. Wheat bread is foreign to Siam, rice is their "Staff of Life." The use of bread to symbolize the "broken body of Christ" as spiritual food fails to convey its full meaning to the average Siamese. Yet to this day they will not use rice. If the missionary forgets to take bread, they will buy the cheap Chinese crackers easily obtained in almost all markets in Siam and use them.

This tradition among them is due to the insistence of earlier missionaries that bread be used. The author has learned from missionaries to China that rice is often used in that country. This is only one way in which the Christian religion has failed to penetrate the social life of the country.

Dr. Zimmerman lists the causes of this failure as follows:¹ First, "the failure to recognize the relationship of the religion to the social system of the oriental or Siamese." It has already been pointed out in the first chapter that Buddhism forms the framework for Siamese society. It supplies every social want of the people but through their social activities receives its support. The observance of "Priest's Day," or the taking of a special thank-offering to the temple, the observance of other holy days and seasons, all present to the Siamese the opportunity for expression of his sense of the dramatic, the social and the religious.

The second cause is the failure to recognize the eclectic nature of oriental religion. The idea that the people of the orient could be won to Christianity by a logical presentation of the Christian doctrine was fundamental to the thinking of the early and many present day missionaries. Their contention is that if only people can be led to think about the teaching of Christianity they will see its truth and accept it. Such, in actual fact, is not the case. "As a matter of fact," says Zimmerman, "it would seem as if there were no important philosophical ideas in one religion that is not to be found

1. Zimmerman, op. cit., p. 128ff.

in part at least, in most of the other great religions." The reader may turn to chapter two of Re-Thinking Missions if he wishes to find a more adequate discussion of this aspect of missions. It is sufficient for the purpose of this thesis to point out that this failure which involves the use of the argumentative method in the propagation of the Gospel, has served to hinder rather than hasten the building of the Kingdom.

The third cause mentioned by Dr. Zimmerman, is, "western expansion." So much has been written on this subject that we need only to give it passing notice. The imperialistic policies of the so-called Christian nations in the Orient and the fact as we have already seen, that in some cases the missionaries have aided and abetted these policies, has resulted in a deep-seated suspicion on the part of many orientals that the acceptance of Christianity is but putting the hand in the lion's mouth. Moreover, rightly or wrongly, Orientals like other people in the world, want to run their own affairs. Domination even in a benevolent spirit is not acceptable. The Siamese have always governed themselves successfully and today have the most stable government in the Far East. They have seen their once large kingdom seized, here a bit and there a bit, by the British and French, until, while still an independent kingdom, they stand in fear of foreign aggression. Christianity must make its way among them by showing that it is not for the foreigner, but is pro-Siamese; that the Christian loves his country just as zealously as does the most devout Buddhist.

The fourth cause of failure lies in the lack of insight into certain psychological characteristics of the Siamese and Oriental peoples in general. First is concreteness. The average Siamese thinks in concrete terms. Outside of Bangkok, very few have newspapers, magazines,

the telephone and the radio, or the other instruments by which abstract subjects are disseminated. They are not accustomed to philosophical discussions; indeed, the language they speak is not fitted to convey abstract concepts. There is available to them the highly abstract language of Buddhism but few of the people know it. It is just at this point that pure Buddhism fails to meet the needs of the common people.

Their desire for a concrete religion has led them to think of religion in terms of good and bad deeds; they have taken the image of the Buddha as a symbol of the controlling power of the universe; they use charms and amulets in order to keep within the protection of this power. The Protestant church, in particular, has failed to supply them with any tangible emblem of religion. The author has many times been present at the "cleansing service" when a new family accepts Christianity. It is the custom for a group of Christians to gather in the home and after a service of prayer and an explanation of the new faith, all emblems of the old religion are removed from the house and from the persons of its inmates. No tangible emblem of the new religion is left with them: they must ~~make~~ the adjustment as best they can. It has been our contention for a long time that the transition is too abrupt and that the Christian church should seek to provide some concrete emblem for these people. Recognizing the danger in such a course, we still believe with Dr. Zimmerman that:

"A greater development of concreteness in the expression of the Christian religious life would surely not hurt the Christian faith and would certainly help the mission church. This includes the development of a definite Siamese national Christian form of service for worship. The development of such a service depends upon the development of the national church. These concrete acts not only make the religion a piece of philosophy for the conscious psychology of peoples but also make the religion a part of the organic mental processes of the individual. The system of ethics and beliefs of the Christian church can not be spread and

maintained merely by an appeal to the conscious side of life. It must become a part of the organic side of life. Only one who has attempted to understand the psychology of rural life can appreciate the significance of this fact in the spread of Christianity in the Orient."¹

The second of these psychological problems is that of "open issues." This comes very near to a repetition of the discussion on page forty-nine, but is important enough to justify further clarification. In the beginning of missions the differences not the similarities between faiths were emphasized, The missionary felt it his duty to establish his converts in the faith, and this was made easier if the ties with old customs were broken by putting those old customs in the category of definitely sinful. Moreover where two different religions are working, better to say existing, side by side, conflict is inevitable. Try as they may, if either or both regard the basic doctrines of their faith as necessary to salvation, then a convert to one or the other is more than just the loss of an individual, it is the loss of a soul. This very question has been quite frankly discussed by Mahatma Ghandi in the issue of Young India under date of April 23, 1931.* The problem of proselyting is an important one. It sounds very well to say that Christianity is the fulfillment of Buddhism, but the fact remains that when a man becomes a Christian, he is no longer a Buddhist.

Further, under the old type of mission strategy he was very likely to be a detached individual. His regard for many of the customs of his people as sinful made it impossible for him to take part in them. Between him and his group there was an ever-widening rift. The older

1. Ibid., p. 135

* Cf. Re-Thinking Missions, p. 68

group being the larger always retained the social controls in their hands, therefore the new convert was constantly faced with the problem of either sinning against his religion or perhaps loosing his livelihood. Sabbath observance is a grave problem for many Christians. So long as a man is a farmer, he may rest on the Sabbath if he chooses, but if he is a school teacher in a government school, he must teach or lose his position.. The Government functions are often held on the Sabbath. To refuse to attend may be interpreted as disloyalty; to go may be counted a sin. To emphasize these differences is to cause growing antagonism.

It should be pointed out here that this problem is vital in the training of Christian leaders. Some years ago Dr. John Clarence Petrie published an article in the Christian Century* under the title "The Zeal of the Proselyte." In it he pointed out that very often the new convert is more zealous for the "Truth once delivered" than is the person raised in the faith. Our observation is that this is true. It is but natural that a man who has broken with his social group will seek to justify his action and exhibit his sincerity by giving more zealous attention to the observance of his new belief. It is also true that so many leaders of the national church have a rather superficial knowledge of Christianity and a shallow religious experience, that they find it easier to preach against their old faith, rather than preach constructively about their new one. Consequently, it can be said that many Christian nationals have become divisive forces. The attitude of the Seminary teachers and its curriculum have an important bearing on this particular problem.

* See Christian Century, Vol. 46, pp. 1311-13, October 23, 1929

The last of these psychological problems has a close connection with the foregoing one, namely "face-saving." Whatever makes an oriental "lose face" is to be avoided regardless how good it may be in itself. The Siamese will lie, evade, in fact do almost anything in order to avoid being shamed before his fellows. One cannot live long in Siam without seeing how the spirit of Christ has entered into the lives of many who are not professing Christians. But these people cannot openly join the Christian community because they have certain traditions to fulfill and the failure to follow these traditions would cause them to lose face. Just how to meet this problem without compromising vital elements in the Christian faith it is difficult to say. Dr. Zimmerman makes a good summary of the matter which we shall quote:

"It is not for an instant maintained that a Christian should be the same as any other person. On the other hand, we do know that the present ethical considerations given to what is now called Christianity did not come in a day; it has taken two thousand years to evolve our present code. And if the Christian institution will attempt to modify its behaviour and relationships to the Siamese culture long enough for the general customs of entering the Christian church to become a creditable thing, many of these Christians in fact, but not in name, will become members. They can join then without 'losing face'. What becomes of them after they join, depends entirely upon the church. . . . While some would be satisfied with the fact that people would accept its ethics without becoming a nominal part of the organization most would not be satisfied with this alone. As a matter of fact, all institutions in the long run demand concrete results. Accordingly, in order to get these concrete results it is going to be necessary for the Christian institutions to so acculturate itself to Siam that men can become nominal Christians without 'Losing face.'¹

The last problem we shall discuss is that of missionary personnel. The author remembers being urged by a leader of the Siamese Christian group to diligently study the language for, said he, "I can

1. Zimmerman, op. cit., p. 136

remember going to church when I was a boy just to hear the amusing mistakes Dr. X would make in speaking." The only door to any foreign culture is the language. Without it one can never enter into the life and thought of any people. Many devout and sincere missionaries fail to recognize this. The result is that both their spoken and written words fail to convey the meaning they wish. Much of the Christian literature of Siam is unintelligible to the average non-Christian reader, not because of the strangeness of the teaching but because of wrong idiom and grammar. Moreover, failure on the part of the missionary to understand and adhere to the customs of the people has kept many from accepting Christ. The Siamese are by nature a courteous and gentle people. It is hardly an exaggeration to say that a well-bred Siamese will never show discourtesy to a stranger. He will graciously overlook any ignorant breach of custom, but he expects the foreigner who takes up his residence in the country to respect its customs and traditions.

The difficulty has been this. As the number of missionaries and other foreigners has increased they have tended to settle in certain important centers. In many cases the number of missionaries in a place has been sufficient to provide for their social needs apart from any association with the nationals. They thus become insulated and fail to become a part of the life of the people. Their standards of living and their recreation and social life have little in common with the group among which they work. The problem this presents is a vital one and so far no satisfactory solution has been found. It seems, however, that one might formulate a categorical imperative somewhat as follows: "So live among people that they will become convinced that the Christian doctrine of brotherhood is true." We cannot refrain from quoting

Dr. Zimmerman again at this point:

"The spread of Christianity was further handicapped by the attitudes which the mission sometimes took in regard to the nationals. Too often it was not the attitude of the teacher or the wise father but rather the attitude of a quarrelsome neighbor or of an older brother who insists at all times upon giving unasked for advice sure he is right and all others wrong."¹

We would not have the reader understand that these are problems of the past; they are as live today as ever. We have introduced the discussion at this point to show why the historical facts that follow have come to pass.

If the reader will consult the statistical table of the population of Siam by religions, as presented in Appendix A, he will note that the total Protestant Christian population of Siam is 49,462. This total presents one hundred ten years of mission effort, Dr. Zimmerman makes a striking presentation of it as follows:

"There have been 450 missionaries in Siam and they have stayed an average of about fifteen years each. This gives practically a year's service per missionary for every convert living today in spite of the fact that in the past generation the large part of the Christians have come naturally from parents who are Christian. However, if we take the contemporary figures for the Presbyterian Mission we find that between 1922 and 1930 the average cost per new Christian gained was 7,185 ticals in money. In this respect the mission is not increasing in efficiency because between 1922 and 1925 the average money cost per Christian gained was only Tcs. 5000, according to an earlier study printed in 1926. In 1924 this mission counted 2013 converts. In 1930 the number had risen to 2584, a gain according to their own statistics of 571. During the six-year period from 1924 to 1930, there were a total of 568 years of foreign missionary service given in this field. This shows again that it takes a missionary an average of one year to make a conversion under the present system of mission work in this country. But the cost is greater yet for we must consider that these missionaries had for their assistants several hundred qualified national Christian helpers. To be exact, during this period there were 2,092 years of labor performed by national assistants or about 350 assistants per year for the six years. Summarizing all these facts, we may say that at the present time and under the present organiza-

1. Ibid, p. 147

tion of the mission church in Siam it takes one year of labor of the life of one foreign missionary and four years labor of a national assistant to win a single convert to the church and in money cost, it may be reckoned as the year's cash income for the work of from fifty to seventy-five representative agricultural families in one of the more prosperous sections of Siam. In other words one could take the same 7185 ticals and hire all of the people of a prosperous village of 350 persons to work for you at the most gruelling labor in rain or shine for a whole year for the cost of making one new Christian."*

The above was written in 1931. In the intervening years little if any change has taken place. The situation is essentially the same, with the exception that the Church of Christ in Siam has been organized as an independent unit of the Church of Christ in the world.

Realizing that we cannot make statistical measurements of spiritual values and influences, the above statement still gives us pause. It would appear that the mission is paying too much to accomplish its purpose. A primary reason for this is the institutionalized nature of the mission's program. The traditional system has been followed. In the beginning of educational missions in Siam, the pupils were actually paid to attend school, While this is no longer done, it can truly be said that the progress toward self-support in the churches and in indigenous educational projects has been slow. Out of 65 organized churches in the country, only nine are self-supporting. In the whole kingdom there is only one school, outside of mission control, that is under christian influence and leadership. All of this reveals the need of a new program for the mission. For reasons to be stated later, we feel that the Theological Seminary must be the point at which such a program should begin.

* The Siamese tical is worth about \$.45 United States money.

We would not lead the reader to understand that there has been no progress in spread of Christianity in Siam. On the contrary the work has expanded steadily. From the initial work in Bangkok it has reached out into ten centers covering every area of the kingdom except the eastern. As has been indicated the American Presbyterian Mission is the only group, apart from the Roman Catholics, that has succeeded in building up any sizable work in Siam. The Seventh Day Adventists, the Society for the Propagation of the Gospel, the Church of Christ in England, and the Christian and Missionary Alliance have also established work. Counting the efforts of these groups the work of propagating the Gospel is carried on in some fourteen different centers. Since the writer of this thesis is connected with the American Presbyterian Mission, its program is the one that concerns him most. It is his hope and belief, however, that the day is not far distant when all the Protestant groups in Siam will send their youth to the Theological Seminary for training. It is his ambition to make the program of the Seminary comprehensive enough to meet the needs of these groups. Since all of them except the Seventh Day Adventists are either integrated or associated groups in the Church of Christ in Siam, it would seem to be the evident duty of the Seminary to provide such a program.

When Dr. Zimmerman wrote his report for the Mission in 1931, he mentioned, as one of the immediate steps that should be taken to integrate the Christian message into the life of the country, the establishment of a National Church. At that time a movement was already on foot to accomplish this and in 1934 it became a reality. It had required several years of education and tactful persuasion on the part

of the Mission to bring the Siamese Christians into sympathy with such a move. Their hesitancy was due to various factors that need not be discussed here.

The establishment of the church was not an easy task. Some basis on which to erect an organization had to be written. This required three years of hard work on the part of a committee. To write a Constitution and a Confession that would give the church a foundation that was strong enough to bear the initial structure and was yet capable of change and expansion required careful thought. The document finally accepted fulfilled these conditions quite well. We have included it in this thesis as Appendix C. With the establishment of the Church of Christ in Siam, the position of the Seminary in relation to the independent church was automatically changed. A history of the growth of the Seminary and the meaning of this change will be found in the next chapter.



Outcountry Elders



A Rural Church

CHAPTER III

The Development of Theological Education

As it was in the beginning of the Church so it is in the beginning of every new unit of the church, there is no formal theological education. Rather we have the teacher and his disciples who "learn of him" and then go out to preach the truth he has taught. It was thus in the beginning of theological education in Siam. Each of the early missionaries trained his own men as he needed them. There were no organized churches to demand trained pastors, and even when these came into existence they chose their pastors from the evangelistic forces of the mission. As has already been indicated, the growth of the Christian community was not rapid so the demand for any large number of trained pastors was slow. The first move toward an organized school was made in North Siam where the growth of Christianity was much faster than in the south.

Dr. Daniel C. McGilvary, the pioneer missionary in North Siam was the first to undertake a systematic training of his helpers. Finding the work too arduous in addition to his regular program, he proposed to the Presbytery of North Siam in the year 1885 that a school for training evangelistic helpers should be established. His colleagues favored the suggestion and apparently went about founding the school in a very elaborate way. A Board of Education was appointed, a curriculum that might have been taken from the catalogue of any seminary in the United States was adopted, and the Reverend Clifton C. Dodd was appointed head of the new institution which was to hold sessions of six months duration a year. The ship so bravely launched capsized before it ever carried a single theological student through the stormy sea of a seminary course.

It was top-heavy with Western modes of organization and thought. The Siamese were afraid of such a strange craft. Two years later another effort was made with better success. This time a class of twenty students was gathered before the action establishing the school was passed. Dr. Dodd was again made the head of the institution which was located at Lampoon about twenty miles south of Chiengmai. The school anticipated the system used by some modern institutions in using the method of alternating theory and practice. During the rainy season classes were held; during the dry season the men went out independently or with missionaries to preach in the villages of north Siam.

This system worked very well. So long as the men remained under the supervision of the Seminary and were paid by the mission for the practical work they did, every party concerned was satisfied. The difficulty came when the men were to be sent out as pastors to the various Christian groups. Unfortunately the completion of their training coincided with the introduction into mission thinking of the ideas of Dr. Nevius of China.* Some of the younger missionaries in north Siam were eager to introduce his methods without having properly prepared the native churches for them. They tried to throw the entire responsibility for pastoral support upon groups unprepared to undertake it in any way, psychologically or financially. The result was disaster. The whole program collapsed, and it was seventeen years before the school was reorganized. Dr. Gillies makes this comment:

"Some of the principal mistakes which account for this second failure are fairly evident: (1) Missionary ideas were too much in the foreground; the churches and the students were largely passive. (2) The

* See Appendix G.

attempt to move forward was too rapid and sweeping, while conditions required a cautious and gradual advance. (3) The men ordained or licensed, with possibly one or two exceptions, were not ready for such a test as was imposed upon them. They expected larger pay than they had received as evangelists and were told to accept what the churches, through a plan of assessment, could raise for their support. (4) Both the churches and the ministers misunderstood what the mission was about, thus making failure inevitable."*

We need not comment on the effect this failure had on the school. The cause of theological education in Siam has hardly yet recovered from the blow it received. Between 1896 and 1912 there was not a formal effort to educate pastors. Short sessions for training elders were held almost every year but there was no continuity about the work, and during this whole period not more than eight men were ordained to the ministry.

In 1912 the Laos Mission decided to reopen the Theological School and appointed Dr. Henry White to organize the work. It was decided to seek funds for the erection of a building to house the institution and in 1913 the funds were provided through the generous gift of Mr. Louis Severance. The possession of a physical plant made possible a more settled program of work. During the first twelve years the main emphasis was placed upon the training of elders and evangelistic workers, but in 1926 the whole program was re-organized to include the training of more advanced students.

At this time it will be necessary to review a bit of the Mission's history that seems more properly to belong here than in the preceding chapter. The reader will remember that in the first chapter we pointed out some of the differences that existed between the various sections of the country and mentioned as one of the distinctive features of Siamese

culture its division into segments or small cultural groups. These various segments may be grouped into definite linguistic units. The most important are the two formerly known as the Laos and Siamese, or the northern and southern Siamese. Before the days of more rapid transportation the intercourse between these groups was occasional and there was little intermingling of cultural influence. The northern Siamese being more isolated are less sophisticated and much less deeply imbued with the spirit and philosophy of Buddhism. In fact, the northern Siamese peasant is an animist. His whole life is lived in an effort to appease the spirits. Since the rise of the southern Siamese to a position of authority there has been a rift between the two groups, the former regarding the Laos as an inferior people. This prejudice on the one side and the resentment arising from it on the other still runs like a dark thread through the relationships between them.

In the beginning of mission work this very evident difference together with the difficulty of communication made it advisable to establish two distinct missions, the one known as the Siam mission, the other as the Laos Mission. It was but natural that, due to the differences in the people, the policies and methods of the two missions should differ. The southern Siamese deeply imbued with the teaching of Buddhism and having had more contact with the outside world, were very slow to accept Christianity. This is shown by the fact that out of the nine thousand Protestant Christians in the kingdom, more than two-thirds are in the northern part. Missions had been established in the country more than twenty years before the first Siamese was converted to the faith. The earliest converts were Chinese. Moreover, in southern Siam, the "group" mind is not as prevalent as in the north. In the north it is considered that any decision that is

important for the individual is equally important for his family.

Consequently conversions are more often by families than "one by one."

This slow growth vitally affected the work of training leaders and explains why the first move toward a formal theological education was in the north.

For in the northern part of the country the growth of the Church was at first rapid. Indeed, in some communities it almost attained to the status of a "mass movement." The harvest seemed truly ripe, all that was needed was laborers. The resulting difference in the policies and outlook of the two missions was, one can almost say, vast. The southern mission facing a difficult and stubborn situation tended to emphasize the institutional side of the work. The smaller number of leaders necessary were on the whole better trained. The relatively large number of missionaries per hundred national converts resulted in better organized and better instructed churches than in the north. Further, the converts in the south having made a more definite break with their environment were "stronger" Christians. It has been no accident that the impetus toward the establishment of a national church has come from the southern church and that the leadership of the church is drawn largely from the minority group.

The greater growth of the Christian community in the north resulted in a more mobile organization. The missionaries being unable to do all the work themselves, or even oversee it, were compelled to give more authority into the hands of the Nationals. The people being more primitive and more simple-minded received the "Word" readily but it did not always take deep root. They needed and depended upon the nurture of the missionaries more than their southern brethren. It was this group

that opposed the organization of the National Church, and even yet have not been brought into entire sympathy with it.

The two missions were by mutual consent merged into one in 1920, but in some respects the union has not been effected even yet. The differences between the two sections of the country while greatly modified are far from erased and their influence on the work of the mission in these two parts cannot be called negligible. This fact greatly complicates the work of the Theological Training School. The Church in the south demands a more highly trained type of leader but these have need of only a few men, whereas in the north the trained elder has proven the most satisfactory type of leader. The training of both types with the small staff available at the present time presents a grave problem.

To meet the demand for leaders for both sections of the country, the Seminary was reorganized in 1926. It was for the first time registered with the government and placed on an independent footing as a Mission institution. Classes for the two groups mentioned above were carried on with instruction based on a more formal curriculum than had formerly existed. Since the reorganization another class has been added above, that of "pastor-teacher." This we will explain briefly.

As the church expanded throughout north Siam, groups were organized at many centers, some small, some large. At the smaller places there was often no school or perhaps very inferior temple schools. From this situation there grew a demand for parochial schools to provide the children of Christian parents with proper and adequate instruction. In the beginning this presented little or no difficulty since the government requirements for teachers was low. Neither were there any curriculum

standards. The missionary could take some promising young man or woman from the group, give them a good grounding in the three R's., and set them to teaching the children of the community. Such a program is no longer possible.

The government now has a Department of Education that determines both the curriculum and the teaching standards of all schools. The requirements are constantly changing as the educational leaders of the country strive to raise the scholastic standing of all schools, but briefly the situation is this. Lower schools are divided into two classes, the "Rongrean Anubal" that receives only beginning pupils up to the age of nine years; and the "Rongrean Rashda" that may teach up to the equivalent of eighth grade instruction in this country. However, in order to establish a school of this latter standing it was required that the "Head Teacher" should have at least an eighth grade education. Since teachers of this standing demanded larger salaries than the people could pay, the idea of making such a man a "pastor-teacher" was struck on. To do this the Seminary was asked to set up a course of study suitable. This was done and at least one class of four men have been graduated. The plan has not worked successfully. Only one man out of the four is now engaged in active teaching and church work. The writer has learned from missionaries in China that this plan has not been successful there. However, a course of study for men of this grade is still included in the curriculum of the seminary as can be seen by consulting Appendix B.

The growth of the Christian community and its increasing ability to assume responsibility has resulted in another change in the policy of the Seminary. In 1928, following the general trend in Missions throughout the world, it was decided that the Seminary should share more

fully in the move toward devolution. It was decided to put the institution under the direct supervision of a Board of Directors of which three should be Siamese appointed by the two Presbyteries of the Mission Church. A constitution setting forth the purposes of the school and the basic regulations on which it would be conducted, was drawn up. Under its stipulations the immediate control of the school was assigned to the Faculty; on matters regarding any change of policy the Board of Directors were given authority unless such change did not accord with the standing Rules of the Mission, in which case the final decision lay with the Mission. It must be recorded for the sake of truth, that the new organization did not function very efficiently and did not greatly affect the school's program or its relation to the Churches.

With the organization of the Church of Christ it was necessary to revise the constitution and at the same time a new course of study was drawn up. The intention in the change was to integrate the work of the school more closely with that of the new church. Due to a necessary change in administration and to other circumstances the new program has not yet had a fair trial. The writer, who is now head of the school, is making the study recorded in this thesis with the hope of increasing its usefulness. The new constitution and course of study is included in this thesis as Appendix B.

At the conclusion of this survey of the development of Theological Education in Siam we may sum up the situation in the words of Dr. R. M. Gillies, former principal of the Seminary:

"At the end of one hundred years since the Gospel first reached Siam, what confronts us with regard to theological training is not an achievement but rather a complicated problem."

In chapter five we shall outline the program which we hope will be a step in solving that problem.

CHAPTER IV

The Problems that Emerge

If we have succeeded in sketching clearly the background against which the work of the Theological Seminary is carried on, the reader has not failed to see the problems that emerge. However, for convenience in outlining a solution, we shall in this chapter isolate these problems and clarify them. It will also afford an opportunity to notice the similarity of these problems with those in other mission fields, particularly China. Much attention will be given in this and the final chapter to the report of a Survey Commission which in 1934-35, under the leadership of Dr. Luther A. Weigle, Dean of the Divinity School of Yale University, studied thoroughly the whole problem of education for service in the Christian Church in China and issued their report under the title of, "Education for Service in the Christian Church in China." Further, a perusal of the Reports of the Jerusalem Conference in 1928, and of the Fact Finding Commission of the Laymen's Committee show that, in a broad way, education for service in the newer churches of the world faces very much the same problems. We are making no attempt to classify these problems in order of importance for all are IMPORTANT.

Perhaps the best place to begin is at the problems centering around differences of culture. In Siam we have not only the cultural differences between the foreigner and the national, we also have the cultural differences within the national group. It has been said that within the country one finds the widest cultural differences to be found in any small

nation in the world. We have not the factual data to prove such a statement, but when it is considered that in a population of 15,000,000 there is found almost every stage of culture from savagery to the most enlightened civilization, it cannot be called "a gross exaggeration." The effort of the government through many years to weld these various groups into one people is slowly succeeding. It has a vital bearing on the work of training Christian leaders, for as we have already pointed out, it is necessary for the Christian to be a better and more loyal Siamese than is the non-Christian Siamese. This problem brings us face to face with what is perhaps Christianity's greatest foe, Nationalism. Christianity in Siam faces no grave racial problem since the vast majority of the country's migrant population is of the same race as the Siamese themselves. However, the various linguistic groups do present difficulties to the training of leaders since it is difficult to use many languages in the same institution. We have already seen that the Chinese stubbornly resist assimilation and this further intensifies the problem.

Leaving the Chinese out of the picture, there are still some seventeen different linguistic groups to be served. Many of these being isolated know little Siamese. They constitute a minority but are the responsibility of the Siam mission and church. It is on the latter institution that the burden of such work must more and more fall. Its growth in this direction will be strong or weak depending upon the virility of its leaders.

From another standpoint, the Theological Seminary is and must continue to be the "liason" between the Mission and the National Church. In it the stream of Western culture from the Mission must be

refined into a form that will unite with the stream of Eastern culture flowing from the National Church in such a way that both will be purified and flow out, not as a solution of two cultures but as a new compound. If Christianity is a religion for the whole world, it must prove its claim by merging into on the highest in all cultures without destroying the paradox which its Founder Himself set forth, "He that loseth his life for my sake and the Gospel's shall save it." This is perhaps the most vital problem the Seminary faces. Its implications go beyond the immediate work of any institution, but it is brought to its clearest focus in the work of training leaders for service in the Church.

Closely related to this is a thorough-going and sympathetic understanding of the national traditions and aspirations of the Siamese people. The Siamese from earliest times have called themselves "the Tai" or "free people." Their deep-seated racial pride is revealed in the name. One does not find among them a servile attitude but rather one of frank recognition of worth. Nominally under an autocratic form of government for centuries they are yet an independent and democratic people. This is revealed clearly in the statement of H.R.H. Prince Damrong in his introduction to A Historical Sketch of Protestant Missions in Siam, 1828-1928. This deals particularly with religious toleration but is characteristic of the attitude of the people:

"The attitude of this country from time immemorial has been that of complete toleration of the freedom of religious thought. The State religion has always been Buddhism, but the state does not interfere with its people in the matter of faith. More than that, the Kings of Siam have always assisted other religions in the country, the most recent instance of such help being King Chulalongkorn's gift of the land on which the British Church of Christ stands in Bangkok. It is also the desire of the Sovereigns that foreign religions shall not be

persecuted, and this has been emphasized in an announcement recently made by command of his present Majesty, wherein the King offers a prize each year for the best essay on Buddhism. In that announcement it is plainly stated that an essay submitted in competition for the prize shall not refer to other religions in contemptuous terms. It is recognized that religions confer happiness on the people, and the King's support of all faiths is, in effect, the support of all his people. Consequently, although we are essentially a nation of Buddhists, the King's Government puts no obstacle in the way of any of His Majesty's subjects belonging to another religion, be it Christianity, Hinduism, Islam or any other Faith."¹

The task of training Christian leaders to uphold this fine tradition of their nation without compromising anything vital to their new faith is one of the supreme tasks of the Theological Seminary. The tradition of freedom so dear to the Siamese has been the reason for their advancement. No nation of the Far East except Japan has advanced so rapidly nor so far in the past one hundred years. They are still advancing and they want the best. Unfortunately, the events of the past few years have struck fear to their hearts. While seeking to make vast internal developments, the nation has begun an extensive program of military preparation. The amount of money spent on each of the eight governmental departments may be seen in Appendix D. It will immediately be noted that the military and its related departments receive by far the greatest amount. The Church in Siam will be called upon to face this situation just as the Church in all countries is facing it. To prepare men who can lead the Christian group victoriously in the face of these developments, is a glorious but difficult task.

The second group of problems center around the economic life of the people. In Appendix E the average yearly income and average yearly expense of people in the various sections of Siam are given. A glance

1. Ibid., p. 151

at these figures reveals the scarcity of money. To say that the people are poverty-stricken is wrong, but they are poor. This makes the establishment of self-supporting churches very difficult; in some sections impossible. Men of higher educational standards are not willing to undertake the care of such groups. People of this social level often do not appreciate a highly trained man. The situation is in every respect the same as reported by the Weigle Commission in China. They found that:

"There is a recognized need for a well-educated ministry and there are many places seeking such leadership. On the other hand, it must be recognized that the economic condition of large sections of the church makes the employment of well-educated ministers impossible on any basis of local self-support, and that even where the church is able to pay for such ministers, there is often an unwillingness to do so. Thus there is need for much education and demonstration as to the value of the better-educated ministry."¹

The condition treated above results in another grave problem, namely the recruiting men for the ministry. It is very difficult to attract men of proper calibre away from the more lucrative positions offered by the government and by commercial concerns, into the life of service afforded by the ministry. The Burton Report on Christian Education in China, prepared in 1922 sets forward five reasons why recruiting men for the ministry is so difficult. Since these fit the situation in Siam so well, we shall quote them in full. The failure to enlist young men of proper qualifications for the ministry is due:

1. Education for Service in the Christian Church in China, Weigle et al, p.34

"(a) In large measure to the standard which has long obtained. The missions have too frequently been content with a low grade of men.

"(b) To the fact that the ordinary conception of the task of the Christian minister is not one which naturally appeals to the Chinese. The minister is a proclaimer and there is nothing in Chinese experience to make this an honored calling. The whole conception of the ministry must be lifted to a new level before it will appeal to the best young men. This is a slow process.

"(c) To the failure of many missions to give proper recognition and permit sufficient initiative to the Chinese pastor. This has been the universal complaint from the Chinese leaders. More recognition must precede any accession to the ranks of the Christian ministry.

"(d) To the traditional grade of instruction in theology, which in most institutions has necessarily been below that of the college. There is only one corrective for this situation, heroic but necessary; schools of the lower grade must be divorced from schools of the higher.

"(e) In large measure, the largest perhaps, to the meager compensation to the minister. The compensation of the average minister has not risen much above the standard wages of the coolie where it began. There seems to be a tendency to resent them as mercenary. . . . Instead of concentrating on a limited number of better paid men, missionaries have chosen to engage as many men as possible on a minimum wage. In other cases it is due to the desire of the missions to hasten self-support. This attitude cannot fail to have a serious bearing on the question of the supply for the ministry."¹

Paragraph (b) in this diagnosis hints at a situation that is not only economic but cultural. It is true that the office of the Christian minister has no counterpart in oriental religious culture. It is one of the little noticed but one of the most important ways in which the Christian religion has not integrated itself in the cultures of these countries.

Again the statement in paragraph (c) sets forth one of the sorest and most difficulty problems of missions everywhere, namely, the adjustment, or rather the failure to adjust, of the missionary with the national. This failure extends to every field of missionary endeavor. We have already noted it in chapter two. One highly intelligent group of non-Christians in India said to the Fact Finders Committee

1. Ibid., p. 16

of the Laymen's Commission, "They live in a little bit of America. They don't play a part in community life. They never come near us unless they want to convert us."¹

In chapter thirteen of Re-Thinking Missions several pages are devoted to a discussion of this very important aspect of mission endeavor. Further reference will be made to it in the next chapter.

One aspect of the above problem is that of a proper curriculum. In the beginning of missions the entire program was set up after the style of western custom and thought. There was nothing else that could be done. Little was known in those days of the intimate nature of oriental culture, so the missionary could only follow the best he knew in his own culture. The difficulty has arisen, not from this initial error, if error it may be called, but in its continuance. The Appraisal Commission of the Laymen's Committee has the following comment on the training of leaders in India and Burma:

"The important matter of the training of church leaders is confused and unsatisfactory. There is too little cooperation. There are too many schools, few of them really efficient and adequate, while the training is too largely a reproduction of processes in use a generation ago in the theological institutions of the West. Training is manifestly too little adapted to the special needs of the Indian field."²

The same Commission, speaking of theological training in Japan, makes the same criticism. Referring to the fact that all the theological institutions in the country were visited, except one they give this opinion:

1. Laymen's Mission Enquiry-Regional Reports of Appraisal Commission; India-Burma, Vol. I, Supplementary Series, Part I, p. 82

2. Ibid., p. 78

"But without exception, the emphasis was on the academic and abstract problems of theology. Nearly all of them require Greek, and those that do not require Hebrew offer it as an elective study. They have, therefore, the tools for Bible exegesis and they devote a large amount of time to expounding the text of Scripture. Systematic theology occupies the major place in the curriculum. Nowhere is adequate attention given to methods of pastoral work and to ability in presentation of message and to work in religious education. The students in the seminaries are not equipped to meet the intellectual present-day problems of university students. They do not get prepared for the actual problems of either city life or country life. So that one of the most needed transformations in Japanese Christianity is the complete reshaping of the entire method and process of training men for the ministry."¹

The Burton Commission, already mentioned, made the following criticism nearly twenty years ago of the theological curriculum of China's seminaries:

"We have simply transplanted into the Orient the traditional system of the Occident, none too good for the West, certainly not ideal for the East. A thorough first-hand study ought to be made of the exact type of education which a student in China needs."²

A glance at the curriculum of the McGilvary Theological Seminary in Appendix B will reveal to the reader that a similar reform is needed in that institution. It must be realized, however, that the working out of a "course of study" requires experimentation and cannot be written arbitrarily.

With this we complete the survey of the problems that have emerged from our study, and in the next chapter will try to set forth in outline a proposed solution.

1. Ibid., Vol. III, Japan, p. 64

2. Weigle, op. cit., p. 22



McGILVARY THEOLOGICAL SEMINARY.

CHIENGMAI, SIAM.

CHAPTER V.

The Way Out--A Proposed Program

"The essence of our need in the Christian ministry across the world is for strong, consecrated men and women, with personalities integrated and educated, ready at all times, and in all places to subdue their personal ambitions, and every gift to the supreme goal, the Kingdom of God."¹

In these words Basil Matthews sums up the findings of a Conference on the Training of Ministers for the Younger Churches. With this aim we are in whole-hearted accord but its accomplishment is not an easy task. In this chapter of our thesis we shall try to put forward a program for the solution of the problems already set forth. There will be no attempt at a technical discussion of methods of teaching and work, for in this as in all Mission methods, the way that is most acceptable to the people of the country is the best way, at least in the beginning. This does not mean that the methods found most satisfactory by modern educators are not the best but it does mean that it is not always possible to apply them in an Oriental environment in the way they are applied in the West. The missionary must hold all his ideas of method in a fluid medium; if they become hard and set he will not be able to fit them to the minds of Oriental people. There is no magic formula for success on the Mission field. Hard, painstaking work, coupled with insight and sympathetic appreciation of the good in others, is the only key that can unlock the door to Oriental hearts. The writer realizes that any program he may map out will fail unless he can first of all attain to this goal. However, both problems must be attacked for neither can be resolved

1. Matthews, op. cit.,

without effort. We, therefore, address ourself to the outlining of a program for the training of leaders for service in the Church of Christ in Siam.

In the preceding chapter we saw the first problem centered in the cultural differences within the Siamese group. Homogeneous in race, the Siamese are yet heterogeneous in culture. This early presented a problem to those who would preach Christ, causing a division among them which actually ran deeper than its geographical limits. The relationship between the people of north and south Siam has not been altogether happy and while the government is trying to bring them together, the aim is far from accomplished. The various hill tribes that inhabit the mountainous districts of northeastern, northern, and western Siam are all part of the national group but are far from being assimilated into it. The great number of Chinese in the country constitute in themselves a challenge to Christian evangelistic effort. This has been partly met by the establishing of a separate mission to the Chinese, but such an arrangement cannot be permanently satisfactory. In the past the leaders for the Christian Chinese groups have been brought from China, but with the changes in policy inaugurated by the Siamese government such a course cannot long be followed. The Christian Church in Siam must boldly meet the challenge that these conditions present, but to do it she must have adequately educated leaders. Educated in the sense described by the conference on the Training of Ministers for the Younger Churches mentioned in the beginning of this chapter. In Chapter three, which discusses "The Mind and Soul of the Minister," Mr. Matthews gives the opinion of the Conference as follows:

"In all this, nothing is more essential to the minister than an intimate intuitive understanding of the culture of the people among whom he is to work. This does not all mean that in the training of the minister,

the full curriculum containing all the subjects under that heading is called for. As has been proved again and again, the quintessential element in education lies less in knowledge of facts than in the disciplined capacity of intellect and imagination to pierce to the heart of new situations and of apparently chaotic data, and to subdue them into order and to harness them into new enterprise. This is particularly true of the better understanding of the indigenous cultures of Asia and Africa. The sympathetic imagination and the trained mind, approaching the areas of culture as remote from one another as Chinese creative art and Mexican-Indian village ways of life will, by intuition and analysis, dive to the heart of them and penetrate their secret. To this end, the highest possible standard for entrance into the theological schools should be required. The God-inspired genius with poor schooling, at times does creative work of a rare character. It is significant however, that the man who carried Christianity across the Roman Empire and lighted its flame in so many strategic centers, was the one graduate in a theological institution among the Apostles, the man who 'sat at the feet of Gamaliel' before he knelt at the feet of the risen Christ."¹

Such a man is required to meet the many-sided work of a true leader in the Siamese church. The writer has gone with Siamese helpers among these other cultural groups and he has observed that very often the Siamese finds adjustment more difficult than does the foreigner. This may be due to many causes, two important ones being, first, the nearness of the Siamese to the spirit of the more primitive culture from which he has recently emerged. Not being too thoroughly oriented in the higher culture to which he has risen, he feels more keenly the pull of the lower and this is afraid and prejudiced in a way that one who is entirely detached is not. Second, he lacks the fine, intuitive training which enables him to approach another way of living sympathetically. It must be the work of the Theological Seminary to so teach Christianity that those who go out will be better able to understand and appreciate and interpret the best in their own culture, as well as being able to approach with understanding the variant cultural groups, related yet different, to be found throughout Siam. Dr. Zimmerman has already pointed out that much of early Christian teaching tended to separate the national from his environment

1. Ibid.. p. 45

to make him a "luk forung," (child of the foreigner). It is the task of modern missionary to re-integrate him. If Christianity is to successfully meet the challenge of Nationalism in any land, it must do it not by imposing a foreign culture but by so impregnating the indigenous culture with its spirit that even the national will see new values and merits in his cultural heritage because of it. In other words it must not destroy but bring to finer fruitage.¹ How is this to be accomplished? First, by choosing carefully those who teach Christian leadership, and second, choosing carefully those who are to be taught.

Regarding the first requirement, the Conference for the Training of Christian Leaders, already referred to, says:

"The faculties should obviously be chosen with one and only one consideration in mind, that they will harness every ounce of energy to the task of throwing into the field of the world men burning with an enthusiasm that blends the white light of scholarship with the warmth of Christian devotion and an all-embracing charity."²

Theological professors are human but the above standard is not too high. The theological seminary must be a dynamo by which power is generated and sent out to the churches through the leaders trained in it.

The same conference suggests two other helpful ways in which this end can be accomplished. First, is by occasional visits from teachers and preachers of inspirational personality who from their rich experience can bring new ideas to stimulate the men who hear them. Second is the sending of carefully picked Nationals abroad for advanced training. The leaders in the Conference recognized the dangers involved

1. Cf. Re-Thinking Missions, op. cit., p. 86

2. Matthews, op. cit., p. 50

in this course and stated it clearly as follows:

"Invaluable as that has proved to be in the training of men now well known across the world for their leadership, it is also tragically clear that the graduate training in the West of students from the East is fraught with heart-rending peril where either the ability or character, or economic backing of the student is inadequate. . . . Students coming to the Western Universities from the East should not come for degrees, but to get equipment for a defined task to which they are committed to return in the East. They should be picked men of marked ability, chosen by responsible authorities in their own land in consultation with mission boards, secretaries, and college presidents in the West. They should already have graduated and should be chosen not so much because they wish to travel as because they have not only mental caliber and physical fitness, but force of character and spiritual conviction adequate for facing the adjustments and strains of Western civilization."¹

To both the courses of action, the McGilvary Theological Seminary has already committed itself. With what results is yet to be seen.

The second way by which a more competent and inspirational leadership can be placed in the church, is by a more careful recruiting of students. This presents a knotty problem. To take a young man out of the secondary school and send him immediately to the Seminary is dangerous. In the first place, he lacks experience and sufficient intellectual maturity to grasp the subjects taught in the higher school. At this point we must make clear an aspect of the situation in Siam which is not found in the larger mission fields.

Modern secular education was introduced into Siam by missionaries and not only in the field of their activity, but in some outstanding cases they have assisted the government in establishing their program. The growth of education has been slow and owing to their small constituency the mission was unable to advance their educational program beyond secondary standards. Plans have been laid for a school of college standing but, after many years, is still in the planning stage. The

1. Ibid., 51, 79

government in the meantime has advanced rapidly in this field and now has two schools of university grade. These are accessible to Christian but so far no student has come to the seminary via this route. As a result of this situation students going into the ministry are only of high school age. This intensifies the difficulty of recruiting. If men are taken so young their immaturity may lead them into difficulties resulting in discouragements that drive them from the ministry. Regardless of how well fitted he may be, a young man must always face the difficulty that a young man among the Siamese never knows anything. The ruling class in Siamese society is the "elders." This condition is changing but still obtains in the rural villages where most Christian work is carried on.

The alternative to taking men immediately out of secondary school is to permit them to enter other fields of work until a greater maturity is reached. This is sometimes successful, more often not. As soon as a young man receives a steady income he is very likely to establish a family. To send him after several years for theological training means tearing up his roots, and subsidizing him heavily. Further the small compensation makes most men unwilling to enter the ministry. A further difficulty in the way of recruiting interested young men is the fact that the way is more and more being opened for altruistic service in the Public Health and Co-operative branches of the government service at a much higher rate of compensation.

Those responsible for the training of leaders have a special obligation to students coming for training. The small demand for the better educated ministers makes it necessary to be sure that a man is going to have work when he completes his course. For this reason the

seminary requires that every man coming must be the choice of some church or mission station.¹

In this situation lies the crux of the problem of recruiting men of better education. There is so little demand for their services. The finding of men for the ministry will become more acute when the demand for them increases. This brings us to the real problem of finding leadership for the Siamese church, namely the training of competent lay leaders, which will be our next consideration.

Lay leadership has always been the initial vehicle of the church's progress. While the Christian mission in Siam is old in point of years the church is young in point of development and must still, as has been shown, depend largely upon lay leadership. The greater number of the ordained leaders of the Siamese church today have come to their positions because of their demonstrated ability as lay leaders. Their success as pastors when compared with the success of the seminary graduates puts the latter group in a very poor light indeed. Since the reorganization of the Seminary in 1926 and the establishment of the advanced course of training, some fourteen men have been graduated. Of this number only two are in full time pastoral work directly supported by the Siamese church; nine are employed in the evangelistic work of the mission at various places; one is dead; one an assistant in the Seminary; and one has drifted away from the church altogether. Out of twenty-five ordained men in the Siamese church, only four are graduates of the advanced class of the Seminary.

The reason for the success of the lay leaders lies partly in the fact that they do not demand the high salaries of the better edu-

1. See Appendix B.

cated men, but still more in the fact that such a system of leadership fits in with Siamese life and custom. Dr. R. M. Gillies, whose long experience in the work of the Seminary placed him in a position to speak with authority, says:

"All along in the Lao churches the office of ruling elder has been one of the corner stones of church organization. It harmonized with the social structure under which the people lived. Each village had been used to be directed by its head men: each family or group of families had had its guardians without whose sanction no important decision could be taken. So in each church the eldership proved the most fitting instrumentality--whether for instruction, discipline or general leadership in the Christian community. In all the country churches many pastoral functions including the conduct of public worship has devolved on the eldership. Character, intelligence and knowledge of scripture on the part of their elders have been perhaps of more vital importance to the welfare of these churches than any other one factor that could be named; nor in any future development is it ever likely that the church can prosper without a well instructed and high grade eldership. The idea of the pastorate on the other hand has still to win its way--partly because its place has been taken by the eldership with a missionary acting as stated supply; partly because the question of pastors' salaries is yet an unsolved one in the northern area. This is the question now lying immediately in front, to which the churches and the mission must cooperate in finding an early solution."¹

The work of the Seminary is to satisfy the demand for both and to so inspire the lay leaders that they will thirst after a better leadership for their people than they themselves can supply.

Further, until the people as a whole reach a higher economic status than they now hold, both types of leadership will be absolutely necessary. A system similar to the old "circuit riders" of earlier days in America would appear to be the best way to meet the situation now existing. The riders themselves being men of advanced training would have oversight over a number of groups where the local lay leaders would keep the work moving. The Conference for the Training of Ministers for the Younger Churches discusses this problem and, after pointing out how various

1. Historical Sketch of Protestant Missions in Siam, 1828-1928, Chap. XXI
p. 230

movements² in mission fields have accentuated its importance, makes this observation which we shall quote at length:

"Not only is there this actual spontaneous emergence of new health, but the acute poverty of most of these churches, accentuated as it is by the world wide economic stringency, makes it clear that in many areas it is only in this way that the work can be carried forward. Here are two pictures of a need that could be multiplied ten thousand fold: 'There are small groups of Christian people in hundreds of villages throughout our field. In these groups it is hard to find leaders who have gone much further than the others in the study of the Gospels, or who have training for leading worship or Sunday school, or who can gather together some of their neighbors and teach them characters or the simple national phonetic script. There are very few among the Christians who have learned more about hygiene, the Christian home, training of children, or improvement of farming, than the other folks in the village. In other words, most of the Christian groups are leaderless, and the Christians themselves are not taking the prominent part they should in making over the villages in which they live. These groups are more than ever in need of leaders in these times for formerly it was possible for them to have a visit from a Chinese evangelist occasionally. He would take a service for them now and then, and carry on classes during their leisure season; but now it is not possible to employ many men for this work, owing to reduction of funds for evangelism.'

"A similar point of view is expressed by Frank T. Borland, writing in THE KOREA MISSION FIELD: 'Many small churches which used to support a salaried worker are no longer able to do so. The increasing economic pressure makes it more than ever imperative that the tiny local group must have a local leader without salary. He ought at the very least to have had training equal to what is given in our Bible institutes, but for the future he must also have a place as a working unit in a hard working village community. The prestige of the 'gentlemen' and the non-worker is already on the wane in Korean society, and will soon have reached vanishing point.

"Anyone who looks out on the still largely unoccupied world of Asia and Africa from the Christian point of view, is bound to realize that in the cooperation of an increasing multitude of well-trained lay leaders with the ministry of the churches lies the church's opportunity of catching up with its world task."

The Weigle Commission in their study of conditions in China found the same condition obtaining. In their report several hindrances to the working out of lay service that apply equally to the work in Siam are pointed out. First is the "narrow conception of the ministerial work."

1. Matthews, op. cit., p. 56

To quote:

"Everywhere the survey team went, we heard the general complaint: 'at present our pastors are preachers, but not teachers.' Many of them believe that their main responsibilities are with the pulpit, or feel that if they can get people into the church their work is done."

Second, is "the conception that the work of the church must be done by paid agents--missionaries, pastors, Bible women, schools teachers and other mission employees."

Third is "the conception that wherever there is a church or chapel there must be a paid preacher. Sometimes the churches may be very small and weak or not very far from each other or within a short distance of another denominational church, but, nevertheless, every one of them must have a paid preacher or pastor."

"Under the pressure of the financial situation, several church administrators have tried to put one preacher in charge of several churches. They told us that in doing that they often met strong opposition from church members. The church where the preacher does not live often feels that it has no pastor and has therefore been illtreated. Of course this is not an insuperable difficulty, but unfortunately it is a prevailing attitude which has to be recognized at the beginning and which can be changed only after a long process of education."

Fourth "is the narrow individualistic conception of the Christian life. Too often becoming a Christian has been thought of as the adoption of a new faith and the starting of a new life for the individual. Insufficient emphasis has been placed on the meaning of his affiliation with the church as a joining an organization to which he will give his active support."¹

Everyone of the above conditions exists in Siam and must be met if the church is to grow. The "Larger Parish" idea seems the most feasible solution, but as was found in China, the idea is yet to be sold to the Christian groups. Before it can be sold more efficient leaders must be found.

For a school to carry on a program for the training of both classes of men just discussed, is a task of no mean proportions. Nor can we, in this thesis, construct a definite program. Our purpose has been to untangle the threads of the problem so that, as we again face the actual situation, we can the more easily weave them into a workable pattern. We shall now indicate the general outlines that

1. Weigle, op. cit., p. 76f.

pattern will probably take.

"No rigid standard of curricula can be envisaged." In these words the leaders comprising the Conference for the Training of Ministers for the Younger Churches, stated their opinion of the nature of the program theological seminaries among the newer churches must follow. It is, however, possible to say certain definite things about the curriculum.

First, the curriculum for the training of ministers should be functional. By this we mean: (a) It should be student-centered rather than subject-centered. It should strive to develop the latent capacities of the students rather than fill them full of knowledge of a given subject. Its purpose should be, not to give a detailed knowledge of the subjects but rather by teaching principles give the student the tools he needs in attacking the problems the subject presents.

(b) It should truly prepare the student for the service he is to render. There is a story told of a man who lived near a lake, and who had as his hobby the building of boats. One winter he decided to build a masterpiece and throughout the entire season he labored in the workshop in the basement of his home constructing a yacht in which he hoped to spend many happy hours during the summer. When springtime came and the yacht was ready to be launched, he found to his sorrow that the door of the basement was too narrow, so he had to tear it down and reconstruct it again on the outside. This story is a parable of theological training. The door out of the theological school is oft-times too narrow and the yacht of preparation which the student spends his whole course in building cannot be taken out and used, but must be torn down and rebuilt. This is an unhappy and wasteful method. We do not mean that

theological education should be utilitarian at the expense of sound academic preparation, but that it should combine both features in their highest form. The Weigle Commission has a wise word on this subject:

"Education for the Christian ministry must be more than the mastery of selected texts, rules, and devices, chosen because it is believed they will work. But it must not, on the other hand, be merely theoretical or academic, out of touch with life."¹

At this point traditional religious education in Siam comes sharply into conflict with the newer method. Among the Buddhists priests education is largely the memorizing and chanting of passages from the Pali Scriptures. The idea of free exegesis and interpretation of the Tripitka is foreign to them. The writer has found difficulty in teaching in this very field. The students prefer to sit as so many passive buckets and be pumped full of the teacher's wisdom. We have been criticized by students for not giving them enough material.

(c) The curriculum should provide for "learning by doing". Some provision should be made for testing a man out under actual life conditions. Field work under supervision should be a definite part of every student's training. This is especially important in rural areas. Second, the curriculum of the institution should be thought of as including the entire life of the student, not just the academic subjects taught. According to this way of thinking there would be no extra-curricular activities. All the activities of the student contribute to, or detract from, the values he receives from his training. The careful planning of his life within the institution is, therefore, an important part of the faculty's work. To quote again from the report of the Weigle Commission:

"The curriculum of the theological college is clearly to be described in these broad terms. It consists of the total body of ex-

1. Weigle, op. cit., p. 116. For discussion of entire subject see pp. 115-24

perience which is open to the student as a member of the college. It includes: (1) courses of study guided by class-room teaching; (2) practice under supervision in various fields of ministerial service; (3) the corporate life of the institution, including worship, social contacts, conditions, of residence in dormitories or hostels, provision for recreation, etc.; (4) the student's individual life and habits of study."¹

Third, the curriculum should seek to develop within the student the resources needed by the minister. These resources as set forth by the Weigle Commission are as follows and are given without comment:

"1. Character, 2. The ability to understand, interpret and teach the Bible. 3. Intellectual competence. 4. Human sympathy. 5. Understanding of China, (or national culture). 6. An understanding of the truths of the Christian faith and the principles of the Christian both individual and social. 7. An understanding of the beginnings, the growth, and the meaning of the Christian Church. 8. Ability to lead people in worship. 9. Ability to teach the people. (a) Through preaching; (b) Through the cure of souls; (c) Through instruction and training. 10. Ability to lead the people in service. 11. Ability to use language effectively. 12. Health."²

Fourth: As a general rule Siamese should be the language of instruction. It is here that in Siam we face one of the greatest difficulties. The output of religious literature in Siamese has been small; the output of theological books much smaller. The entire Christian literature in Siamese is listed in a small catalogue or pamphlet of six pages. Most of this is in the form of tracts or sermons. A great deal is biased

1. Ibid., p. 116

2. Ibid., p. 111-112

in viewpoint. For instance, the only available commentary on the books of the Pentateuch are translations from the work of Miss Grace Saxe. There is a pitiably small amount of indigenous Christian literature. One of the most pressing needs to which the teachers of the Seminary must address themselves is that of producing a satisfactory literature. Closely related to this is the need for a better library. The present library of the Seminary is not adapted to the use of the students. There is also need for more literature for a reason which we shall mention later.

Without going further into detail, because we cannot, we submit the foregoing as the principles around which the work of training men for the ministry in the Church of Christ in Siam will be built.

We recognize that it is the duty of the Seminary to train men "in service, as well as "for service." The writer well remembers seeing a letter from a pastor whose church, a strong group, was isolated from other groups by a long distance. It was written to the former principal of the Theological school in Chiengmai begging him to give a "Refresher Course" for pastors already in service. "I am dry and have nothing further to give my people," was his plea. This is a condition not rare among pastors who have had meagre training. These men must be helped. The Seminary has already held "Institutes for Pastors in Service" in two different years, but this is not enough. There must be some way of constantly providing for their needs between such periods. The pastor in America at least has access to some religious information through magazines; he may at little cost borrow books from many theological libraries. The pastor in Siam is very likely to lack any facilities for self-improvement. This is due, as has been noted, to the scarcity of good Christian literature, and also to his poverty. All books are relatively high priced in

Siam. Further many of the older pastors, particularly in north Siam, have not the education to understand much of the modern literature in the language.

The Weigle Commission has some helpful suggestions as to methods of helping ministers in service. First is that the minister be taught to appreciate more fully the teaching function of his office. His efforts to explain the truths of the Bible and Christianity will tend to draw out the best in his own mind and drive him to seek help from other sources. It will tend to establish better habits of study and increase his self-assurance and self-respect.

Other ways in which the Commission suggests are: 1. Observation and supervision. That is the seminary would, by appointing members of its faculty to the work, give kindly observation to the work of various pastors, suggesting changes and helping them to better integrate their work. 2. Discussions. By retreats, round-table discussions, and other forms of association to bring the men together to sharpen each other's minds, and exchange experiences. 3. Reading and study. This has been discussed at some length above.

Other ways in which mental development could be provoked are: (a) Correspondence Courses. (b) Summer Schools or Institutes. (c) Short, or "Refresher" Courses. (d) Prescribed courses of study. (e) The establishment of "book clubs" and circulating libraries.¹

1. Ibid.

The Seminary has committed itself to 3 (a), (b), and (c) of these methods and will certainly try others. In this field as in many others experimentation is necessary.

We must now turn our attention to the important subject of training lay leaders for the service of the church. We have already seen that the devoted laymen was the earliest vehicle of the Church's growth and that he continues to be. His training, therefore, constitutes a vital task of the Church. But before we talk about training laymen, we should ask ourselves a prior question, i. e., what do we want him to do? The Weigle Commission answers this question as follows:

1. THE WORSHIP OF GOD. Laymen and women should be taught to:
Lead family worship and neighborhood prayer meetings
Lead public worship in the local church
Guide others in the experience and art of Communion with God.
2. EVANGELISM AND RELIGIOUS EDUCATION, such as:
Bringing the Gospel to non-Christians, especially among relatives, friends, neighbors, and acquaintances through individual work, home visitation, and evangelistic teams.
Work for children such as Sunday School teaching, D.V.B.S., boys' and girls' clubs, etc.
Work for young people, including a wide variety of clubs, classes, fellowship groups and service organizations, with varied programs, differing in city and country.
Work for women, and the home, including wide variety of societies, classes, neighborhood prayer groups, witness bands,
Work for adult inquirers and church members, in classes of various kinds according to local needs.
3. THE WELFARE OF THE COMMUNITY, such as:
Agricultural improvement, accessory industries, etc.
Literacy work for all ages and both sexes.
Family improvement in all its aspects
Health and hygiene guidance
Cooperative societies of various kinds.
Recreational activities. Social reform.
4. THE SUPPORT OF THE CHURCH, such as:
Church administration, work of church officers, conducting of business meetings.
Management of church finances, (budgets, bookkeeping), etc.
Planning and carrying out of adequate church programs.¹

1. Ibid., p. 107

We quote this in full because it so well fits the situation in Siam. We have already pointed out that the Church in that country particularly in the north must for years to come depend upon this type of leadership, their training must therefor cover a broad field.

As to methods of training lay leaders, several courses present themselves. First is what may be called the "school type." This is the holding of regular courses over a period of years from which the men and women graduate with some form of recognition of work done such as a certificate. This method has been followed by the McGilvary Theological Seminary. The strongest lay leaders and a great majority of the active pastors, especially in north Siam, have thus been trained. For the course of study followed, the reader is referred to Appendix B.

The second method of training is that of "short institutes." This has also been tried but not consistently followed. Splendid results have been gotten from these institutes, and it is our purpose to continue them as a definite part of the school's program.

A third method is that of training through supervision. This method can be followed by "evangelistic" missionaries who wish to train their own men. It is not practicable for the Seminary due to the small teaching staff.

Another method closely related to the second, is that of taking the Seminary to the church. It has been called "a Seminary on wheels." By this method the faculty of the Seminary would go to the various churches holding short training schools in each. The plan has been tried in some parts of China and found successful.¹

There are many advantages to the last named method.¹ It is

1. Ibid. p.91

cheaper. The people being at home can furnish food for themselves and for the teachers of the institute much easier and cheaper than the Seminary can furnish food to a group coming to it. (2) More people can be reached. Only a small number of the leaders in any given church will go to an institute held at the seminary but most of them will attend a training class at their own church. (3) It ties the Seminary more closely into the life of the church. There is always the danger that theological professors lose their touch with the actual life and problems of the church. The average Christian sees little of them, they see as little of him. By going to the churches and showing them by actual work that the Seminary is vitally concerned about them as Christian brethren, a new and more vital interest is sure to result. (4) Another advantage of this method, especially where an effort is being made to bring the churches to assume a part of the Seminary's support, is that the churches feeling that they receive something from the school will be more likely to give to the school, and giving to the schools will develop a more vital interest in them for its welfare and outreach. It is interesting to note that Dr. Zimmerman expresses an opinion very clearly in favor of such a program. He says:

"At the present time there is a decided tendency for it, (the seminary), to do the same thing that the other schools are doing--to go higher instead of spreading out. A few should go higher, but in the opinion of the writer, the masses can never support highly trained pastors. If they develop so they can, the pastors will be forth-coming. On the other hand, the highly trained pastor of the present loses his

connection with his mother culture and cannot appeal to the country person in the vernacular. The Siamese want a religion in the village every day. They don't want to hear an occasional travelling lecturer. They want some one there to live with them, to share the problems of everyday life with them and to serve them. A few well-trained leaders could write a Siamese Christian apologetic and a Siamese version of many forms of Christian literature. The majority of rural leaders should be just local, supervised farmers who serve in a position similar to an elder and a Pu-yai-ban. The Chiangmai Theological Seminary might well become a training school for these village elders, and it might become a mission central organization definitely heading this program for work among the rural people of North Siam, assisted by hospitals and schools. It could not meet the needs of south Siam in this regard."¹

The details of such a program as we have suggested will have to be worked out on the field.

It should be added here that by the training of lay workers we mean both men and women. It can be truly said that the need of women workers in Siam is not as vital, owing to custom, as it is in wither India or China. At the same time there is a work in Siam that the trained woman can do better than a man. At the present time there is no institution for the training of women for service in the church. It would seem to be the evident duty of the Seminary to undertake this. No new program is needed apart from those already outlined, but certain adjustments would have to be made in order to carry on the work. As rapidly as possible the great opportunity now open in this field must be taken advantage of.

The McGilvary Theological Seminary holds a unique place in the life of both the Siam Mission and the Church of Christ in Siam. It is the one institution which is mutually supported by both organizations; it is in a very real sense the connecting link between them. It is the crucible in which the best in the culture of Siam and of the West must be volatilized and refined. If it fails, it will fail indeed. The Church

1. Zimmerman, op. cit., p. 269

and the Mission have only one Theological School, if they cannot look to it for the highest and most fitting type of leadership, to whom shall they look? The words of Paul, "Not that I have already attained, either already am made perfect; but I press on,"¹ fit the present condition of the institution. The program which we have tried to sketch in broad outline must be filled in as experience teaches us. The words of Dr. John R. Mott in closing the Edinburgh Conference of 1910 are perhaps the most fitting words to close this thesis:

"THE END OF THE CONFERENCE IS THE BEGINNING OF THE CONQUEST."

1. Phil. 3:12

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APPENDIX A

Table 1

The religious population of Siam according to the census of B. E. 2472

(1929) was as follows:

Buddhists.....	10,958,426
Mohammedans.....	498,311
Christians.....	49,462

The above reduced to percentage of population is as follows:

Buddhists.....	90.5%
Mohammedans.....	.04
Roman Catholics (40,000).....	.003
Protestants (9,426).....	.0008
) .004%

Table 2

The following is comparative statistics showing the relative number of
Theological Schools, Churches, and religious leaders. (Census of 1933)

<u>Buddhist</u>	<u>Christian (Protestant)</u>
Monasteries.....17,221	Organized Churches.....65
Priests.....145,708	Unorganized Groups.....80
Novices.....74,684	Ordained Ministers.....25
Pali Schools.....284	Unordained Helpers.....44
Students.....8,954	Women.....18
Theological Sems..2,925	Theological Seminaries....1
Students.....55,547	Students.....25

APPENDIX B

McGILVARY THEOLOGICAL SEMINARY

Constitution of the Board of Directors

.....

PREAMBLE

We the members of the Board of Directors of the McGilvary Theological Seminary, in order to promote the growth of the Church of Christ in Siam by training candidates for the Gospel Ministry and by the dissemination of Biblical knowledge to the entire Church, do hereby pledge ourselves to promote the best interests of this Institution, and its advancement and efficiency as both an educational and evangelistic agency. To further the fulfillment of which aim we do hereby establish this Constitution.

SECTION I. NAME.

Article 1. The name of this organization shall be, "The Board of Directors of the McGilvary Theological Seminary."

SECTION II. PRINCIPAL

- Article 1. The Principal, or acting head of the school, shall be a member of the Board of Directors ex officio. He shall be Chairman of the Board and shall preside at all its meetings. When necessary he shall cast a deciding vote on any question before the Board.
- Article 2. The Principal shall have authority to receive all students properly recommended by the organization sending them. If any questions are involved he shall present a full statement of the case to the Board of Directors and abide by their decision in the matter.
- Article 3. The Principal, in consultation with the Faculty, shall have authority to dismiss students, but may seek advice from the Board of Directors before taking action.
- Article 4. It shall be the duty of the Principal and Faculty to control all details in connection with the teaching, administration and management of the school, with the privilege of applying to the Board of Directors for advice and suggestions whenever they may so desire.
- Article 5. The Principal shall make a yearly report of the work of the Institution to the Board of Directors. This shall include a statement of the financial condition of the School, and a copy of the yearly budget.

SECTION III. BOARD OF DIRECTORS

Article 1. The Board of Directors shall have authority in such matters as:

A. Appointment to, or changes in the Faculty of the Seminary, (although final responsibility for the appointment or removal of missionary members resides in the Siam Mission), and appointment of temporary instructors and lecturers.

B. Approval of school curricula.

C. Consultation with the Principal and Faculty of the Seminary as set forth in Section II, Articles 2, 3 & 4.

D. General supervision of the aims, policy and management of the institution, plant as well as work carried on, with a view to advising the Faculty, or offering recommendations on any matter deemed to be important to the interests of the school.

Article 2. The Board of Directors shall be composed of seven members as follows:

Three representatives of the Church of Christ in Siam; three representatives of the American Mission; and the chairman. Authority for choosing their representatives resides in these organizations respectively.

Article 3. The Board of Directors shall elect two of its number to act as Secretaries, whose duty it shall be to keep a full record of all business transacted. These records shall be transcribed in both Siamese and English, and shall be under the care of the School. In case of discrepancy the Siamese record shall be regarded as final.

Article 4. Five members of the Board, including the Chairman, shall constitute a quorum at any meeting. A majority vote shall be sufficient to carry all actions, save, as in any given case, the Board may decide to require a two-thirds vote.

Article 5. The Board of Directors shall meet regularly once a year unless, after full consultation, a meeting in a given year is unnecessary. The time and place of any meeting shall be arranged in consultation between the Principal and the Members of the Board.

Article 6. All necessary expenses of the Directors shall be met by the organizations appointing them.

SECTION IV. AMENDMENTS

Article 1. This constitution may be amended by a two-thirds vote of the Board of Directors, but no amendment shall be effective until approved by the Church of Christ in Siam and the American Presbyterian Mission

BY-LAWS

SECTION I. ORGANIZATION

Article 1. The following references shall require five votes to carry:

- A. Appointments or changes in the Faculty of the School
- B. Revision of the curriculum.
- C. In case of voting done through the mails. In such cases members of the Board shall send in their votes, together with any statements they may desire to make, within thirty days after the notice is dispatched by the Chairman. Those not voting within this time shall be counted with the majority.

Article 2. All actions by the Board of Directors in respect of matters properly belonging to the jurisdiction of the Church of Christ in Siam, or the American Presbyterian Mission, shall be promptly reported to these organizations, or their Executive Committees, and be subject to their approval.

SECTION II AMENDMENTS

Article 1. Additions and amendments to these by-laws shall require a two-thirds vote of the Board of Directors.

.....

COURSE OF INSTRUCTION

The Course of Study shall be drawn up by the Principal in consultation with the Faculty and is subject to the approval of the Board of Directors as required by the Constitution, Sec. III, Art. 1, B.

The choice of text-books shall be left to the discretion of the Faculty, but only those agreeing with the doctrinal standards of the Church of Christ in Siam shall be used.

The Courses of study approved by the Board of Directors are as follows:

A. ADVANCED COURSE IN ENGLISH. This course is open to men of seventh matayom education or higher. It shall be of three years duration, eight months to each year. Students, who for necessary reasons, cannot spend all three years in residence may study at home for two years under a supervisor approved by the Principal. Such students shall be required to attend the Seminary at the end of the first and second years for examination. Residence for the third year's work shall be required in all cases.

B. PASTOR-TEACHER TRAINING COURSE. This course is intended for young men who have completed sixth matayom and who expect to undertake the dual work of teaching and pastoral duties. Residence work of one year of eight months duration, and one month's residence for three succeeding years shall be required for the completion of this course.

C. VERNACULAR COURSE. This course is open, preferably, to men who have completed third matayom but students of lower standards will be received upon proper recommendation, if investigation shows that they are able to carry the work. This course shall cover four terms of three months per year.

ENTRANCE REQUIREMENTS

1. Application for entrance to the regular courses must be made in advance and accompanied by the form, supplied by the school, properly filled out.
2. Every student must be a Church member in good standing.
3. Every new student must be recommended by the Session of the Church of which he is a member.
4. Students who are taking full courses should put themselves under the care of their District Council at the earliest opportunity.

STUDENT ALLOWANCES

1. All allowances for student support must be provided by the organization sending them, unless there is a special agreement to the contrary.
2. The amount of allowance to be paid must be agreed upon between the student and his supporters. A copy of this agreement must be given to the Seminary.
3. An allowance of not more than fifteen ticals per month shall be provided for men taking the advanced course with the understanding that ticals five of this amount shall be reserved to cover the cost of textbooks. If, in any year, the full amount reserved is not used in buying necessary textbooks, the balance remaining shall not be returned to the supporting person or organization but shall be used for buying helpful books for the use of the student in the future. These books shall be the property of the student.

4. The cash allowance for married students of the advanced course shall be granted in accordance with the agreement between the sending party and the student. The book allowance to be provided as in the case of unmarried students of the advanced course. The Seminary will agree to provide a residence only for men of this class who are accompanied by their families.

COURSE OF STUDY

for

VERNACULAR GRADE

1st. Year

Study of the Hexateuch.....	4 hrs. per week.
Life of Christ.....	4 " " "
Preparation of talks & sermons.....	4 " " "
Shorter Catechism.....	4 " " "
Comparative Religion.....	4 " " "
Practical Work.....	4 " " "
Music.....	2 " " "

2nd. Year

Study of the Historical Books, (O. T.).....	4 " " "
History of Apostolic Age, (Acts).....	4 " " "
Christian Doctrine.....	4 " " "
Preparation of Sermons.....	4 " " "
Church Organization & Government.....	4 " " "
Practical Work.....	4 " " "
Music.....	2 " " "

3rd. Year

Study of the Poetical Books, (O. T.).....	4 " " "
" " " Pauline Epistles.....	4 " " "
Christian Doctrine.....	4 " " "
Church History.....	4 " " "
Pilgrim's Progress, (Vol. 1).....	4 " " "
Practical Work.....	4 " " "
Music.....	2 " " "

4th Year

Study of the Prophetic Books.....	4 hrs. per week			
" " " General Epistles & Revelation.....	4	"	"	"
Religious Education.....	4	"	"	"
Ancient History.....	4	"	"	"
Pilgrims Progress, (Vol. 2).....	4	"	"	"
Practical Work.....	4	"	"	"
Music.....	2	"	"	"

COURSE OF STUDY
for
ADVANCED COURSE IN ENGLISH

.....
1st. Year

General Introduction to the Bible.....	3 hours.
Life of Christ.....	3 "
Christian Ethics.....	3 "
Old Testament Theology.....	3 "
Homiletics.....	3 "
New Testament Theology.....	3 "
Music.....	2 "

2nd. Year

Old Testament History & Literature.....	3 "
Church History.....	3 "
New Testament Literature.....	3 "
History of Apostolic Age.....	3 "
Apologetics.....	3 "
Homiletics.....	3 "
Music.....	2 "

3rd. Year

Old Testament Prophecy & Post-exilic History.....	3 "
Systematic Theology.....	3 "
Comparative Religion.....	3 "
Religious Education.....	3 "
Pastoral Care.....	2 "
Church Government and Polity.....	3 "

Practice Preaching.....	1 hour
Music.....	2 "

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The Course of Study for men taking the Pastor-Teacher Course must be worked out to meet the situation existing when such a class is ready to enter. The limited teaching staff of the Seminary makes it impossible to offer this course every year.

APPENDIX C

CONSTITUTION OF THE CHURCH OF CHRIST IN SIAM

Part I. Name, Purpose, Bond of Union

Article 1. This Church shall be called "The Church of Christ in Siam."

Article 2. This Church shall endeavor,--

1. To unite all Christians in Siam:
2. To establish a self-supporting, self-governing, self-propagating organization in order that Christ's kingdom may be established in the hearts of all men.

Article 3. In this Church the bond of union shall consist in acknowledgment of the following Confession of Faith as expressing the fundamental doctrines of our common evangelical faith:--

CONFESSION OF FAITH

G o d

We believe in one God, who is Father, Son and Holy Spirit. God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth. We believe that this Triune God created the heavens and the earth and all that in them is, that he sustains, protects, and governs all with gracious regard for the welfare of man.

Jesus Christ

We believe in Jesus Christ, God's only begotten Son, who being truly God became truly man, was conceived by the Holy Spirit, born of the Virgin Mary, without sin, and for us has become the perfect revelation of God. He offered Himself a perfect sacrifice on the cross to take away the sin of the world; on the third day He arose from the dead and ascended into Heaven and is the only mediator between God and man.

The Holy Spirit

We believe in the Holy Spirit who convicts the world of sin, of righteousness and of judgment; He is the ever present comforter of the Christian, revealing the things of Christ to men; He bears witness with our spirits that we are sons of God, and produces in our lives the fruit of the Spirit.

The Holy Scriptures

We accept the Holy Scriptures of the Old and the New Testaments as the faithful record of God's gracious revelation to man and as containing all things necessary to salvation and as being the ultimate standard of faith and practice.

M a n

We believe that God created man in His own image, meet for fellowship with Him, free to choose between good and evil, but forever responsible to his Maker and Lord.

S i n

Sin is any want of conformity unto or transgression of the law of God. The law of God is revealed in its perfection in Jesus Christ.

Salvation

We believe that God, out of His great love for the world, has given his only begotten Son to be the Saviour of sinners, and in the Gospel freely offers His all-sufficient salvation to all men. We believe that all who repent and believe in Jesus Christ are regenerated and saved by Him through the work of the Spirit.

The Future Life

We believe in the resurrection of the dead, the future general judgment, and life everlasting.

The Church and Sacraments

We believe in the Christian Church, of which Christ is the only Head. We receive Baptism and the Lord's Supper as the only divinely established sacraments committed to the Church, together with the Word, as means of grace, made effectual by the Holy Spirit, and always to be observed by Christians with prayer and praise to God. We receive to our communion all who confess and obey Christ as their Divine Lord and Saviour, and we hold fellowship with all believers in Him. We hold that the Church of the Lord Jesus Christ is a spiritual institution, organized for spiritual ends and depending upon spiritual power. We believe that it is our duty as servants and friends of Christ to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's day, to give of our means for the support of the Gospel as God prospers us, to preserve the sanctity of the family, to uphold the just authority of the state, to encourage righteousness, justice, brotherhood, and international goodwill, and so to live in all honesty, purity, and charity, that our lives shall testify of Christ. We joyfully receive the Word of Christ, bidding His people go into all the world and make disciples of all nations and to declare unto them that God was in Christ reconciling the world unto Himself, and that He would have all men everywhere to be saved and come to a knowledge of the truth. We accept our individual responsibility for the carrying out of this program of world evangelization and for this we work, and to this end we pray.

Article 4. All organizations which accept this Constitution are qualified to become constituent parts of this Church. Any organization, in addition to the acceptance of the bond of union, may retain its original standards of faith and practice, except such faith and practices as are contrary to this constitution. This is understood to guarantee to such churches as practice the baptism of believers only, a continuance of that practice.

Part II. Organization

Article 5. The Church shall administer its affairs in the following manner:--

(a) The Local Church - A local church is a company of believers regularly organized and assembling statedly for public worship in one or more places, being subject to the approval of the District Council within whose bounds it is located and confirmed by the General Assembly. Each local church shall have a duly elected body known as the "Local Church Council."

(b) The District - Siam shall be divided into at least 6 districts. The boundaries of these districts shall be defined by General Assembly. Each district shall have a District Council.

(c) The General Assembly - The General Assembly, the highest Council of the Church, is a body composed of Commissioners elected by each of the respective District Councils.

Part III. Duties and powers of the Church Councils.

Article 6. The Local Church is the basic organization of the Church. It shall be self-governing within the limits imposed by its District Council.

Article 7. The duties and powers of a District Council shall be as follows:-

(a) To organize, supervise, assist, or disband churches within its bounds and to install pastors.

(b) To arrange for the training, examination and ordination of candidates for the ministry, conforming to the standards imposed by the General Assembly.

(c) To promote evangelistic, educational, medical and social as well as other forms of religious work within its bounds.

(d) To institute disciplinary measures when necessary in regard to all ordained persons, whether ministers, ruling elders or deacons; and to decide references and appeals regularly presented by individuals or by the churches within its bounds.

(e) To review the minutes of the churches within its bounds.

(f) To elect commissioners to the General Assembly.

(g) To have the right of owning property within its bounds.

Article 8. The duties and powers of the General Assembly shall be as follows:--

(a) To organize and determine the boundaries of the Districts

(b) To decide all appeals and other matters referred to it by the District Councils.

(c) To decide all questions respecting doctrine and church government which may arise in the District Councils or local churches.

(d) To officially represent the Church of Christ in Siam.

(e) To determine the standards of the ministry and to formulate rules governing the reception of ministers from other churches.

(f) To plan and administer all matters in connection with the interest of the whole Church.

(g) To have the right of owning property.

Part IV. Amendments

Article 9. This Constitution may be altered, increased or diminished, only by a two-thirds vote of all District Councils of the Church affirming such alteration, increase or diminution. District Councils, in voting on any amendment to this Constitution, shall have their number of votes determined by the number of communicants, namely, one vote for every 100 communicants or fraction thereof.

Article 10. Votes on proposed amendments by the District Councils shall be categorically "yes" or "no."

BY-LAWS OF THE CHURCH OF CHRIST IN SIAM

Part I. Doctrinal Basis of Union

Article 1. The Church of Christ in Siam has the prerogative of formulating her own doctrinal statement.

Article 2. Every office bearer in the local churches and District Councils of the Church shall declare his acceptance and observance of the Confession of Faith as stated in the Constitution.

Part II. Missionaries

Article 3. The General Assembly shall have the prerogative of defining the place of the Foreign Missionary in the Church of Christ in Siam.

Part III. Local Churches

Article 4. Each local church shall appoint delegates to the District Council within whose bounds it is located.

Article 5. Each local church may adopt its own By-Laws which must be in harmony with the Constitution of the Church.

Part IV. District Councils

Article 6. The delegates appointed by the local church to its District Council shall be chosen from among the church officers and in proportion to the number of communicants. Churches with 200 or more shall appoint 2 delegates; Churches with 500 or more shall appoint 3 delegates; but each local church shall appoint at least one delegate.

Article 7. A district Council may permit the local churches within its bounds to increase their number of delegates to attend the District Council Meeting.

Article 8. All ministers of the Church of Christ in Siam living within the bounds of a district shall be members of that District Council and shall be subject to its jurisdiction.

Article 9. A District Council may, whenever necessary, appoint special committees for all branches of work within its bounds, and give them instructions and suitable authority, and receive their reports.

Article 10 Each District Council may adopt its own By-Laws which must be in harmony with the Constitution of the Church.

Part V. The General Assembly

Article 11 Each district shall have not less than two Commissioners. For every five hundred communicants in active membership above the first five hundred it shall elect two additional Commissioners. At least half of its total number of Commissioners must be laymen.

Article 12 An alternate shall be elected for each of the Commissioners appointed.

Article 13. In the election of Commissioners to the General Assembly care should be taken that there is a proper proportion of men and women, Siamese, Chinese, foreign missionaries, and other foreigners, laymen and ordained pastors.

Article 14. The officers of the General Assembly shall be:

(a) A moderator - A Moderator shall be chosen from among the Commissioners present, at the close of the General Assembly preceding the one at which he takes office.

(b) A Vice-Moderator - A Vice-Moderator shall be elected at the first session of the General Assembly and shall be chosen from among the Commissioners present. He shall serve only during that meeting of the General Assembly.

(c) A Stated Clerk and an Associate Stated Clerk - The office of Stated Clerk and Associate Stated Clerk shall be held concurrently by the General Secretary and the Associate General Secretary of the General Council.

(d) Two Temporary Clerks - At the first session of the Assembly, the Stated Clerk shall nominate two temporary clerks from among the Commissioners present. They shall serve only during the meetings of the General Assembly.

(e) The Treasurer - A treasurer shall be elected for a term of three years at the closing session of each General Assembly.

Article 15. The General Assembly shall hold a regular meeting once every three years. A special session may be convened at the request of one half of the total number of districts. Time and place of meeting of the General Assembly shall be determined by the General Council, at least one year previous to the meeting unless extraordinary circumstances prevent such previous notice.

Article 16. Twelve Commissioners assembled at the time and place appointed shall constitute a quorum for the transaction of business. But these twelve delegates must represent at least two-thirds of the District Councils, and at least one half of them must be ministers.

Article 17. The General Assembly shall not receive appeals directly from local churches or individuals, except under such circumstances as it rules to be exceptional.

Article 18. The General Assembly may, whenever necessary, appoint special committees, commissions or boards to conduct or to study the affairs of the church.

Article 19. The General Assembly may, subject to the approval of the District Councils, prepare, revise, or amend the Directory of Worship, Form of Government, Book of Discipline, etc.

Article 20. The functions of the General Assembly, necessary between assemblies, shall be exercised by its General Council.

Article 21. The General Assembly shall adopt its own By-Laws which should be in harmony with the Constitution of the Church.

Part VI. The General Council

Article 22. The General Council shall consist of the following members:--

- (a) The Moderator of the General Assembly.
- (b) One representative from each District Council, who is elected to this office by his District Council at the time it elects the Commissioners to the General Assembly. He must be one of the Commissioners, and his election be confirmed by the General Assembly.
- (c) The General Secretary and Associate General Secretary.
- (d) The Treasurer of the General Assembly.
- (e) Three Members-at-Large, to be chosen by the General Assembly from the church at large.

Article 23. The officers of the General Council shall be a Chairman, a Vice-Chairman, a Recording Secretary, a General Secretary, and an Associate General Secretary. The Moderator of the General Assembly shall serve as Chairman of the General Council.

Article 24. The General Secretary shall be nominated by the General Council and elected by the General Assembly. The Associate General Secretary shall be nominated by the General Secretary and elected by the General Assembly. Each shall hold office for six years and be subject to re-election, at the discretion of the General Assembly.

Article 25. The General Council shall meet at least once every year, the time and place to be determined by its Executive Committee.

Article 26. The actions of the General Council shall be operative where power has been conferred, but the same may be reviewed or reversed by the General Assembly or by a vote of the majority of the District Councils.

Article 27. The actions of the General Council shall be transmitted to the District Councils immediately after each meeting. If a District Council takes no action on the Minutes of the General Council within 3 months, such District Council shall be considered as having approved the said Minutes.

Article 28. The General Council shall pass on the budgets of the General Council and of all Boards and Commissions authorized by the General Assembly.

Article 29. The General Council shall prepare a digest of its actions to be submitted to the subsequent meeting of the General Assembly.

Article 30. The members of the General Council shall serve as the Nominating and Business Committee of the General Assembly, and shall be ex-officio members of the General Assembly.

Article 31. The term of a General Council shall begin on the adjournment of the General Assembly and continue until the adjournment of the succeeding General Assembly. Any vacancies within the General Council shall be filled by the General Council, with the provision that a vacancy in the representation of a District Council shall be filled on nomination by that District Council.

Article 32. The General Council may adopt its own By-Laws which shall be in harmony with the Constitution of the Church.

Article 33. The functions of the General Council, between meetings, shall be exercised by its Executive Committee. The method of organization of such Executive Committee shall be decided by the General Council.

Part VII. Amendments

Article 34. Amendments to these By-Laws shall be subject to the same regulations as are amendments to the Constitution.

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APPENDIX D

Showing the national budget of Siam for the fiscal year,
showing both revenue and expenditures.

Revenue

The total revenue for 1936-37 was estimated at Bhat 101,042,035

The chief sources of revenue were:

Taxes.....	Bhat	37,632, 124.
Duties.....	"	51,115, 600.
Fees, fines, Licenses.....	"	10,416, 512.
Miscellaneous.....	"	1,877, 799.
Total		101,042, 035.

Expenditures

The estimated expenditure for B. E. 2479 is Bhat 100,981,330. The
allocations of the expenditure are as follows:

1. King's Privy Purse.....	Bhat	475,200
2. Loans, Foreign & Internal.....	"	8372,457
3. Contractual Payments.....	"	6733,277
4. Unforeseen Circumstances.....	"	190,000
5. Naval Armament.....	"	1000,000
6. Presidency of the State Council.....	"	1370,099
7. Ministry of Defense.....	"	22300,000
8. Ministry of Finance.....	"	8263,934
9. Ministry of Foreign Affairs.....	"	803,458
10. Ministry of Agriculture.....	"	4265,781
11. Ministry of Public Instruction.....	"	11181,402
12. Ministry of Interior.....	"	21230,330
13. Ministry of Justice.....	"	2338,565
14. Ministry of Economic Affairs.....	"	11537,745
15. Assembly of the People's Representatives.....	"	387,386
16. Bureau of Royal Household.....	"	482,883
17. H. M.'s Private Secretariat.....	"	48,813
Total		100981,330

The above statistics were taken from The Directory of Bangkok and Siam,

pages 27ff. One Bhat is worth about \$.45.

APPENDIX E

Table 1

Showing the yearly average income of the rural population in the
various sections of Siam.

<u>District</u>	<u>Number of Families</u>	<u>Average cash income</u>	<u>Total cash income</u>
Central	650,000	Tcs. 279	Tcs. 181,350,000
North	286,000	" 176	" 40,336,000
South	277,000	" 126	" 34,902,000
Northeast	615,000	" 83	" 51,045,000
	1,828,000	168	307,633,000

Table 2

Showing the average yearly expenditure for various articles in the
different sections of the country.

	Central	North	South	Northeast
Farm Costs*	62	22	7	8
Taxation	27	9	7	4
Interest	24	4	2	2
Food**	63	44	35	29
Clothing	20	13	12	7
Household Expenses	25	15	14	8
All other Expenses	82	40	32	18
Total	303	147	109	78

* Farm machinery, labor, animals

** Exclusive of food grown or can be obtained free.

The above statistics are taken from Siam--Rural Economic Survey, 1930-31, p. 129 (Table 1); pp. 50-52 (Table 2). This report printed by the Bangkok Times Press, Bangkok.

APPENDIX F

The vital statistics that follow are taken from the report of Dr. Zimmerman. Some 2000 families in each of the four geographical divisions of Siam were studied with the results noted below. These show the average birth and death rate per family in each area.

<u>Area</u>	<u>Number of births</u>	<u>Number of deaths</u>
Central	7.42	2.25
Northern	8.25	3.00
Southern	9.62	1.75
Northeastern	8.62	4.25
Average for Kingdom	<u>8.72</u>	<u>2.83</u>

APPENDIX G

The Reverend John L. Nevius, an early missionary to China, created through his experience a method of integrating the work of the church into the culture of the country in a way that has had remarkable success in some mission fields, particularly Korea. We can present his ideas only in outline, as taken from his own book, Methods of Mission Work.

First he states his objections to the old methods as follows:

1. Making paid agents of new converts affects injuriously the stations with which they are connected.
2. Making paid agents of new converts often proves an injury to him personally.
3. The old system makes it difficult to judge between the true and false, whether as preachers or as church members.
4. The employment-system tends to excite a mercenary spirit, and to increase the number of mercenary Christians.
5. The employment-system tends to stop the voluntary work of unpaid agents.
6. The old system tends to lower the character and lessen the influence of the missionary enterprise, both in the eyes of foreigners and natives.

Second, he sets forth a method of dealing with new converts.

1. "Let every man abide in the same calling wherein he was called."
(1 Cor. 7:20)
2. The importance of precedents. (This refers to the care necessary in the formation of early concepts. The Oriental places great emphasis on precedent. The way a thing is done the first time is the way it must always be done. Hence the reason for this stipulation.)
3. We may get help in learning how to deal with new converts and stations by considering the nature of the Church and the law of its development.
4. Young converts should be proved before they are employed and advanced to responsible public positions.

5. Young converts, before they are advanced to positions of prominence and responsibility, should also be trained.
6. We should with faith and confidence commit young converts "to the Lord on whom they believed."

Next is his method for the expansion of the work, or the "Organization of Stations."

1. The extension of the Church must depend mainly on the godly lives and voluntary activities of its members.
2. Elders must be "ordained in every city."
3. Our mission churches under the charge of elders are possessed of a Scriptural organization without the addition of a paid pastor such as is found in most of our western churches; and the appointing of such a pastor might prove injurious rather than advantageous.
4. The appointment of elders should not interfere with the voluntary activities of the church members.
5. Paid or salaried agents should only be added as the people want them and can support them.

